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MAHA-NATAKA,

DRAMATIC HISTORY

KING RAMA,

BY
HANUMAT:

TRANSLATED INTO ENGLISH,

FROM THE
ORIGINAL SANSKRITA,

BY
MAHA-RAJA KALI-KRISHNA BAHADUR,

C. M. R. A. S., &c. &c.

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TO
HER MOST GRACIOUS MAJESTY
VICTORIA,
QUEEN OF THE UNITED KINGDOM
OF
GREAT BRITAIN AND IRELAND,
&c. &c. &c. &c.

THIS TRANSLATION
OF A CELEBRATED DRAMATIC POEM OF THE HINDOOS,
THE
MAHA-NATAKA,

IS
(BY PERMISSION)
HUMBLY DEDICATED

BY
HER MAJESTY'S MOST DUTIFUL SUBJECT AND MOST DEVOTED SERVANT,
KALK-KRISHNA.

P R E F A C E.

Of the invention and antiquity of the "MAHA-NĀTAKA," the late Sir William Jones says in his preface to the "*Sakuntalā-Nāṭaka*," that "the first *Sanskrit* verse ever heard by mortals was pronounced in a burst of resentment by the great VĀLMIC, who flourished in the *silver* age of the world, and was author of an epic poem on the wars of his cotemporary, RĀMA, a king of *Ayodhyā*; so that no drama in verse could have been represented before his time, and the *Indians* have a wild story, that the first regular play, on the same subject with *Rāmāyana*, was composed by HANŪMUT or PĀVAN, who commanded an army of Satyrs or Mountaineers in *Rāma's* expedition against *Lankā*: they add, that he engraved it on a smooth rock, which, being dissatisfied with his composition, he hurled into the sea; and that, many years after, a learned prince ordered expert divers to take impressions of the poem on wax, by which means the drama was in great measure restored. By whomsoever or in whatever age this species of entertainment was invented, it is very certain, that it was carried to great perfection in its kind, when VICRAMADITYA, who reigned in the first century before CHRIST, gave encouragement to poets, philologists, and mathematicians."

According to the "*Adbhuta-Rāmāyana*," the history of king RĀMA contains *a hundred millions* of *slokas* or stanzas, which had been predicted by the great Hindu sage VĀLMIC *sixty thousand years*

before RĀMA came into existence, and which used constantly to be read to BRAHMA, when surrounded by sapient and devout beings. From among the whole number of stanzas *twenty five thousand*, in *seven* cantos, are known to mortals on earth.

This *play*, the “MAHA-NĀTAKA,” is highly approved of for its composition, and very popular among Pandits or learned men, and generally read by such pupils of theirs as are advanced in learning. It is written with such conciseness, that it comprises, in NINE ACTS, the principal subjects of the voluminous *Rāmāyana*, and includes descriptions of the supernatural actions of RĀMA, whom the Hindus acknowledge to have been the incarnate VISHNU, and of HĀNŪMĀNA, the progeny of the wind, besides numerous allusions to other parts of Hindu mythology.

I have my Pandit's authority, though he states it as a tradition, for saying, that KĀLIDĀSA, the brightest gem in the court of VIKRAMĀDITYA, has given lustre to this work, and displayed his genius, by changing some words or adding some *slokas*, with a view to render it a perfect drama. He adds, that when VIKRAMĀDITYA had gone by desire of MIHIR, a well-known astronomer, to the shores of the ocean in company of his nine courtiers, and there pitched his tent, HANŪMĀNA coming to the knowledge of KĀLIDĀSA's enterprise, hid himself behind a cloud, and caused it to appear as a mountain from a distance, in order to frighten KĀLIDĀSA, who at this time thought, that if any misapplication of words and phrases had crept into the NĀTAKA, the mountain would fall upon the tent, and crush all that were in

it, to death. He therefore spared no pains to complete the task in the best manner practicable. And HANÚMĀNA threw a garland upon KĀLIDĀSA's head as a reward and a mark of satisfaction.

Some time after, MADHUSŪDANA MISSARA, an up-country Pandit, edited the "MAHĀ-NĀTAKA" and arranged the *slokas*. Since which time, his exemplar has been universally received.

In the "*Adbhuta Rāmāyana*" I find there are, independent of the *twenty-five thousand* stanzas above alluded to, a *thousand slokas* which VĀLMĪC pronounced in honour of SĪTĀ and RĀMA.

There is another kind of *Rāmāyana* entitled the "*Adhyatma Rāmāyana*" which was uttered by SHIVA in an address to PĀRVATĪ his consort; the work consists of *four thousand and two hundred slokas*, and is intended for the benefit of the people.

The Pandit KĪRTIVĀSA of Bengál, and TULSĪDĀSA of Upper Hindusthán, have translated the *seven Cantos* of the *Rāmāyana* into their own dialects; the former into *Bhāshá* or *Bengáli*, and the latter in *Brija-Bhāshá*, and these have been widely circulated for many years.

I undertook to publish an English translation of the "MAHĀ-NĀTAKA," in compliance with the wish of my learned friend Captain A. Troyer, formerly Secretary to the Government Sanskrit College of Calcutta, and now a resident in Paris, that a correct edition of the original *Nātaka* should be published for the use of my countrymen and of foreigners. To fulfill this intention I have made a collection of a dozen manuscript copies both ancient and modern,

and a printed copy in the Bengálí character, to compare them with one another; and I have not been wanting in my endeavours, aided by my Pandit, to present the reader with a correct edition of the work in *Dévanágara*, and with a translation in every respect faithful to the original, except in the omission of a few passages which would appear exceptionable to modern taste and refinement.

I perfectly coincide with Professor H. H. Wilson, "that it does not seem probable the Hindus ever knew what *scenes* were, and that they substituted curtains for them." But to avoid obscurity, I have, with reference to the subject of each act, indicated in the *headings* both in *English* and *Sanskrita*, the scenes where the transactions are supposed to occur. I have interspersed some annotations, to facilitate the perusal of the author by English readers.

The difficulties attendant on the translation of a dramatic work from one language into another, will, I trust, be deemed a sufficient apology for any mistakes which may have crept into this version, especially when it is taken into consideration, that this is my first attempt in translating plays into a tongue which is foreign to me.

KALI-KRISHNA.

Sobhá Bazar, }
June 5th, 1840. }

PRINCIPAL CHARACTERS OF THE DRAMA.

MALES.

- DASHARATHA, *the king of Ayodhyá.*
 RÁMA, *the eldest son of Dasharatha.*
 LAKSHMANA, *the second son of Dasharatha.*
 SHATRUGHANA, *the third son of Dasharatha.*
 BHARATA, *the fourth son of Dasharatha.*
 PARASHURÁMA, *a Brahman.*
 JANAKA, *the king of Mithilá, (in Tirhoot.)*
 MARÍCHA, *in the shape of a golden deer.*
 RÁVANA, *the ten-headed king of Lanká.*
 VÁLÍ, *the king of Vánaras.*
 SUGRÍVA, *the king of Kiskindá, and the Ally of Ráma.*
 HANÚMNA, *the destroyer of Lanká.*
 ANGADA, *the son of Váli.*
 VIBHÍSHANA, *the brother of Ravana.*
 THE MANAGER *of the play.*

FEMALES.

- SITA, *the wife of Ráma.*
 KÉKAI, } *the wives of Dasharatha.*
 SUMITRA, }
 TARÁ, *the wife of Sugriva.*
 MANDODARÍ, *the wife of Ravana.*
 SARAMA, *the wife of Vibhishana.*

Besides these, Bards, Sages, Charioteers, Female Attendants and Travellers, Citizens, Generals, Male and Female Rákshasas, Courtiers, Ministers, Porters, the Regent of Death, Physicians, Messengers, &c.

. All the proper names and Sanskrita words introduced in the translation and notes, are spelt according to the Romanized system.

MAHĀNĀTAKA,

OR

THE GRAND DRAMA.



THE BENEDICTION.

MAY the Lord of the universe, the self-existent omnipresent Being, whose ministers are the three primitive qualities* through which He of his own will creates, protects and destroys the world at times, whose glory is illimitable, and who without the organs of sense is skilled in all their operations, bless you !

2. May the remover of obstacles, who by the tip of his trunk † emptied the ocean and scattered its waters abroad to the astonishment of the heavenly divinities, who seeing it exclaimed, where is Vishnu, where is Brahmá, where is Ananta, where is Lakshamí, where is the submarine fire, where are the mountains, where are the gems, where are the crocodiles, and where is the *chakra*!‡ protect you !

3. May the head of the tribe of Raghu, the promoter of the happiness of Koushalyá, that is, Ráma, the destroyer of the ten-headed Ravana, the son of Dasharatha, he whose eyes are like the water-lily, be ever glorified !

4. I acknowledge the deity resembling the *halpa* § tree ; the archer ; of an azure-colored body, the sight of which is

* Pleasure, benevolence, and irascibility.

† Ganésha or the god of wisdom.

‡ A discus or sharp circular missile weapon, used by Vishnu, who is otherwise called *Chakra-páni* or one who wields the discus.

§ A fabled tree growing in Indra's paradise and yielding any fruit that one may desire, (figuratively a very generous man.)

pleasing to mankind ; whose face is like the lotus ; whose abode the goddess of fortune never quits.

5. Ráma, who was born before Lakshmana, and is the chief of the Raghus, and the husband of Sítá ; the excellent, the descendant of Kukutsa, the merciful, the gem of virtue, the lover of Bráhmans, the pious, the great king, the resolute, the son of Dasharatha, the azure-colored, the peaceful, I acknowledge as the glory of men, as the prince of the Raghu-tribe, the descendant of Raghu, and the enemy of Rávana.

6. The delight of the heart, eye, tongue, ear, ever pleasant and ever joyous, the son of Dasharatha, him I acknowledge.

7. The fame of Rámachandra, whose brilliancy like the moon's is diffused throughout the world, whose smiling face is like the moon, the delightful moon, the moon of the ocean* of the Raghu-tribe, the charming moon of the lily-like heart of Sítá, I acknowledge and respect.

8. May the name of Ráma, the causer of prosperity, and the hater of crimes, the life of virtuous men, the provision of travellers in the way to beatitude, the asylum of ease, the purifier of the pure words of the poets, the root of the tree of piety, be propitious to you !

9. May the arms of the head of the Raghu-tribe, the destroyers of the pride of the ten-headed Rávana, † tinted with red saffron from the chaste breasts of the daughter of Vidéha (Sítá,) like sacrificial posts to those commencing a sacrifice for the preservation of mankind, and unequalled in valour, pour upon you all their choicest blessings !

10. May his youthful actions, his breaking the bow of Shiva, his obedience to paternal authority in retiring into a wilderness, his intimacy with Sugriva, ‡ his command to construct a bridge over the ocean, his high renown for killing the

* According to the Hindu theology, when the ocean was churned by the deities and monsters to obtain nectar therefrom, the moon was produced, and she showered the water of life through her beams. The moon is personified by Hindu authors as masculine.

† A monster, the sovereign of Lanká.

‡ The chief of monkeys.

lord of Lanká,* and his disregard even of Janaka's daughter (Sítá,) sanctify you !

Enter the Manager. †

11. *Man.* They who drink in daily the words of Válmíki‡ which issued from his pure moon-like mouth, which are most agreeable, excellent, pure, worthy to be heard, and ambrosia-like, which are contained in the Rámáyana,§ exhibiting the superior qualities of Vishnu|| the teacher of the world, will obtain illustrious fame and be daily preserved from their enemies.

12. Hanúmāna¶ himself being instructed by Válmíki has wondrously delineated, in this act, the achievements of Ráma, the glory of the Raghu-tribe,—of which achievements we are the actors before an assembly of wise men. O ye learned men ! be now entertained with the representation of the Rámáyana, which I mean to set before you.

ACT I.

SCENE, a Palace in Ayodhyá.

Enter Dasharatha, Ráma, Lakshmana, Bharata and Shatrughana.

13. *Man.* Dasharatha was a king and a great warrior, and the immediate descendant of the Sun ; he had three consorts, who were objects of delight and admiration. He had four sons, who were heroic and valorous, viz. Ráma, Lakshmana, Shatrughana and Bharata, the incarnate portions of the foe of Kytabha.**

14. Shatrughana was a prince and the destroyer of his enemies he was beloved of Bharata, the son of Kékaí ; Lakshmana, was the associate of Ráma, and a remarkable devotee.—

* A city in Ceylon under the equinoctial line.

† It is to be observed that the manager is present during the whole of the play.

‡ A great sage. §The great epic poem of the Hindus, or the life of Ráma.

|| The second of the Hindu deities, to whom the office of preserver is ascribed by the Hindu religion.

¶ The deified monkey, who was the ally of Ráma, and the progeny of Pavana, the wind, and otherwise named Vánara.

** The name of a monster killed by Vishnu.

These were the children of Dasharatha, and the incarnate portions of the enemy of the giant Mura.

Enter Vishwámitra.

15. *Man.* Among these, Ráma, who was invited by the son of Kushika,† was conspicuous for the performance of a certain religious ceremony, and his obedience to his father. He accompanied Lakshmana, who was the admiration of all the females of the city, and the destroyer of Rákshasas, (monsters); and he honored the place of ceremony with his presence. [*Exeunt.*]

SCENE, a *Hermitage in a grove, called Shidhya-áshrama, near Buxar.*

Enter Rámchandra with Lakshmana.

Bards ‡ address the assembly from behind the scene.

16. *Bards.*—Rámchandra who had learnt from the son of Gádhi,§ the good art of slaying the Rákshasas || called Vijayá and Jayá, and who is the friend of devotees, enters.

[*They point to Ráma.*]

(After the conclusion of the ceremony.)

17. *Bards (again.)*—Máricha, the general of the troop of the Rákshasas, being defeated by Rághava,¶ and the rest being slain by the arrows of Lakshmana, have gone to the abode of Death.—All persons, particularly Bráhmans, together with the chief sage,** being herewith gratified, blessed them with hands uplifted, and the religious performances were concluded with magnificence.

18. *Man.* When the host of Rákshasas were thus slaugh-

* A name of Vishnu.

† Vishwámitra, a Hindu sage, his father Kushika was the king of Kalinga, a place near or between Cuttack and Madras.

‡ According to the custom of Hindus yet prevalent, bards on any occasion mingle in an assembly.

§ Vishwámitra.

|| Giants.

¶ A descendant of the Raghu-tribe.

** Vishwámitra.

tered by Ráma, the ceremony terminated. And Koushika* in company with Ráma returned to the city of Janaka.

[*Exit.*]

SCENE, Palace of Janaka in Mithilá.

Enter Ráma and Janaka.

19. *Bards (behind the scene.)* He who was sent by his father to the son of Kushika, the sage, in order to remove all obstructions to the ceremony, who in his journey to the forest had slaughtered Táraká, the famous Rákshasí, † who had received instructions in the use of arms from the sage, who had witnessed the ceremony, and who had with pleasure followed that sage, was this Rághava, who now comes in company with his brothers into the city of the head of the Nimi family. ‡

20. *Jan. (pointing to the bow.)* Whoever from among demons, gods, serpents, monkeys, or men, *kinnaras*, § demi-gods, or *cháranas*, || is able to bend this bow, shall be rewarded with the gift of my daughter in marriage. . . .

Enter Shoushkala.

21. *Shoush. (irritated.)* What severe trial would the bending of the bow be to the strong arms of him, who possesses ten-heads, who raised up Kailása, ¶ which is surrounded by Hara and his consort, by Héramba (Ganéshta,) by Sharána-na, ** the bull, and others ?

22. *Jan.* Whoever can bend the bow of Mahéshwara †† with a string, shall have her.

Shoush.—Should not the bow belong to his Guru, ‡‡ the Shambhu, §§ it will in a moment be turned and bent down.

[*Exit Shoushkala.*]

* The name of the hermit Kushika, whose family is distinguished by that* appellation ; here Vishwámitra is meant.

† The feminine of Rákshasa.

‡ Janaka.

§ A kind of beings with horses' heads.

|| The choristers of heaven.

¶ The chief of all mountains.

** The god of war, represented as having six faces.

†† The name of the third or the last Hindu deity, who is represented as the destroyer of the world. .

‡‡ A spiritual guide.

§§ One of the names of Shiva.

Enter Shatánanda.

23. *Man.* Hear the words of Shatánanda, the priest of Janaka, which he declared in the assembly of nobles.

24. *Shatá.* Mark, O ye chiefs ! Ye children of Kshétri,* the challenge of Janaka, to which even the strength of the several arms of the ten-headed is unequal, that is, to bend the bow with its arrow and to marry the heroine of the three worlds,† the illustrious Maithilí.‡

All the chiefs strive, but are unable to bend the bow.

25. *Jan.* All the rulers have assembled here even from distant continents, to obtain my daughter, who resembles polished gold, and who is delicate and beautiful. What more can be said of her ? But it is strange that none can draw, bend or raise from the ground the GREAT BOW ; strange that there should be no powerful hero on the surface of the earth !

*Enter Sítá and Female Attendants.**

26. *Attend. (in surprise.)* Ráma is like a green herb and Janakí is like a golden creeper. These two would be fit companions for each other ; but the fulfilment of the conditions of the challenge regarding Mahádéva's bow, is a matter very difficult of achievement !

27. The bow is as hard as the shell of the tortoise, and the son of Raghu is of a delicate make ; it is therefore doubtful how the conditions of the extraordinary challenge of your father can be fulfilled ! [To Sítá.

Sítá's looks excite Ráma to attempt it, and Lakshmana thus prompts his eagerness.

28. *Lak.* O ! dread lord of the Raghu-tribe, Lakshmana thy beloved fears not in the least the Suméruś or other rocks, or even the Pináka.||

* The warrior caste among Hindoos.

† Heaven, earth, and the subterraneous regions, according to the Hindu theology.

‡ Mithilá is the name of a city in the Western Provinces, the ruler of which was Janaka, whose daughter Sítá is thence termed Maithilí.

§ A celebrated mountain in the north pole according to Hindu ideas.

|| The name of Mahádéva's bow.

29. O hero ! command me, and I will with pleasure raise, exercise, bend and break the bow.

30. *Man.* When Ráma held it, then was the auspicious moment of their happy union, and the left eye of Jánakí* as well as Jámadagna† began to flutter.

Ráma holds the bow.

31. *Lak.* Firm be thou, O earth, and thou, O serpent, support her ! O thou, the head of the tortoise, support them both ! Ye elephants‡ also, that at various points support the globe, while the hero attempts to string the bow.

32. The world will enter into the inferior region, the heads of the serpent will be humbled, the tortoise with the earth-bearing elephants be in agony, the *Dikpáls§* and all the mountains will tremble, when the head of the Raghu-tribe strings the bow.

All the kings endeavour to raise the bow.

33. *Man.* When Ráma raised up the *rudra-bow*, the other lords|| smiled ; when he stringed, they laughed and clapped their hands ; but when he broke it, they fainted away and fell upon the earth.

34. When the bow was raised up, it delighted Koushika, and put the kings to shame ; and it removed the doubt of Janaka ; when the bow was drawn, it attracted the attention of Vaidéhí ; and when it was struck, it caused the fall of Bhárgava's¶ pride.

35. The powerful sound of the bow, when pressed by the nervous arms of Ráma, caused the deafness of Vidhi** and

* The fluttering of a woman's left-eye, is considered as a good omen, and that of a man, the reverse.

† Parashurám, the master of arms.

‡ These are eight in number.

§ Deities who superintend the several quarters of the world. They are Indra, Agni, Yama, Nirriti, Varuna, Maruta, Kuvéra, Isha, Brahmá and Ananta.

|| Those who were present at the assembly of Janaka.

¶ Parashuráma, who at twenty-one periods destroyed the whole race of Kshétris.

** One of the names of Brahmá, the first of the Hindu deities, who is the creator of the world.

confused the eight quarters of the world ; it shrivelled up the eight united bodies of Mahéshwara ;* and occasioned the trembling of the eight remarkable mountains ;† it deafened snakes of eight different kinds.‡

36. The great sound of the bow when broken by Shrí Rághava, shook the seven *lokes*,|| and dispersed the seven horses.¶ It interrupted the meditation of the seven sages ;** it caused the seven oceans to overflow ;†† and loosened the foundations of the earth, which entered into the seven inferior regions.‡‡

37. The terrible noise caused by the breaking of Mahádéva's bow, created such confusion that the horses were scattered ; the head of Shambhu trembled ; the supporting elephants of the globe fell ; the mountains oscillated ; the seven oceans were vehemently agitated, and the passion of Vaidéhi became like the inflamed Madana (Cupid,) whereby the three worlds had been fascinated.

38. I revere him, who in breaking the bow became the accepted and the worthy bridegroom of the daughter of Janáka ; him, who has broken the bow which others could not bend, and is renowned throughout the world.

SCENE, the preparations for the marriage of Sítá with Ráma.

Dasharatha enters attended by Shatánanda.

39. Bards (behind the scene.) Shrí Shatánanda declares the words of Dasharatha, regarding the marriage of his sons, which

* *Kshiti*, (earth) *Jala*, (water) *Agni*, (fire) *Váyu*, (wind) *Akasha* (ether) *Yajama*, (for whom sacrifice is made) *Soma*, (the moon) and *Súrya*, (the sun).

+ Namely :—*Níla*, *Shéveta*, *Shringaván*, *Nishadha*, *Hémakúta*, *Himálaya*, *Mályavána*, and *Gandhamádana*, according to the *Bhágavat Purána*.

‡ *Ananta*, *Vásuki*, *Padma*, *Mahá-Padma*, *Takshaka*, *Kulíra*, *Karkata*, and *Shankha*.

§ This word signifies auspicious, and is prefixed to the names of the Hindu gods or of men, to denote respect.

|| *Bhú*, *Bhuva*, *Su*, *Maha*, *Jana*, *Tapa* and *Satya*.

¶ According to the Hindu mythology, the Sun has a car of one wheel drawn by seven grey horses.

** *Maríchi*, *Atri*, *Angira*, *Pulastya*, *Pulaha*, *Kratu* and *Vashishtha*.

†† The oceans of salt, of the juice of sugar-cane, of spirituous liquors, of clarified-butter, of curds, of milk, and of water.

‡‡ *Atala*, *Vitála*, *Sutála*, *Tala*, *Talátala*, *Rasátala* and *Patála*.

he had learnt in private. Dasharatha being greatly delighted, is accompanied by his two other sons, the lord of the Raghu-tribe and the descendant of the Sun, all as wealthy as Indra* himself.

40. *Man.* Dasharatha, the supporter of strangers, the head of Mithilá, remarkably hospitable, has solemnized the nuptials of his sons with the daughters of Kushadhwaja.

41. A mixture of musical sounds, *Mádalas*,† *Rasálas*,‡ long trumpets, large drums and tabors, filled the atmosphere with joy when the head of the Raghu tribe obtained the hand of the daughter of Janaka (Sítá) in marriage.

42. When these great kings solemnized the auspicious marriage of their respective children, their subjects were overjoyed.

43. Sítá was married to the lord of the Raghu tribe; Bharata to Mándaví, the daughter of Kushadhwaja; Shoumitri,§ the younger brother of Ráma, to the moon-like and beautiful Unmilá; and Shatrughana to the virtuous Shrutakírti. At the happy conclusion of these marriages, each returned to his own capital with his wife.

[*Exeunt.*]

ACT II.

SCENE, a street.

[Parashuráma seen on the road by Ráma and Lakshmana who are riding in a car.]

44. *Man.* The GREAT Bow of Pashupati|| has been broken by Rághava for the daughter of Janaka. On hearing this, Jámadagnya,¶ the sage, was enraged, and instantly made his appearance.

* One of the Hindu gods, he presides over the atmosphere, and is esteemed as the chief of deities.

† A kind of tabor.

‡ A sort of musical instrument.

§ From the name Shumitra is derived Shoumitri, one of the consorts of Dasharatha, whose son is Lakshmana, who is otherwise so called.

|| One of the names of Shiva.

¶ Jámadagnya was a celebrated sage, whose son is Jámadagnya, otherwise called Parashuráma.

Enter Parashuráma.

45. *Lak.* Jámadagnya, who has conquered the three worlds, is coming in a rage, his eyes flaming like the rising sun, and his axe besmeared with blood, that flows as a river from the throats of Kshétris; while by his high and quick respirations and by the agitation of his bow, he seems as if he intended again to disturb the world.

46. This is he, who has applied to his crest the leaves of kankas;* to his back a pair of quivers; to his breast, pure ashes; who has put on deer's skin, and whose waist is bound with a girdle of the elephant grass; whose robes are dyed with madder; whose hand bears a bow; on whose wrists are rosaries made of the seeds of the rudráksha, † and whose staff is of the ashwatha‡ tree.

47. This is he, who liberated the earth when covered with the seven oceans by Arjuna; who severed Arjuna's neck, in a dreadful combat, with the edge of his axe; and at once cut into pieces his thousand arms, which had covered the waters of the river called Révá; the same Arjuna being his inveterate enemy, on account of having killed his father.

48. This is he, who distinguished himself in the field of battle, which was incessantly flowing with blood, and of which the dust was washed in the gore of the young Kshétris. Such heroes ascending to heaven, look like bridegrooms before heavenly maidens, their hands being filled with lotus flowers, the odour of which is diffused through paradise.

[To Ráma.

[Jámadagnya in wrath thrice utters the following sentences.]

49. *Jáma.* Who is it that has broken the *ajagava*§ and wishes to draw punishment on himself from the Regent of death

50. That weapon which belonged to Párvatí's husband, and was held in esteem by Párvatí, and which Nandi|| used to cover with the slough of Vásuki (a serpent,) that excellent

* An ornament of war.

† *Elæocarpus ganitrus*.

‡ *Ficus religiosa*.

§ Shiva's bow.

|| One of Shiva's attendants.

weapon before which the demon Tripurā appears but withered branch, which belongs to him who consumed Cupid; shall I, who am living on the earth, see it broken?

51. I, who had a conference with Arjuna, though he has a thousand arms, and I but two; though he is a sovereign, and I stood alone; now ask, who, save the Sun, is to witness our conflict? [Looking upwards.

52. I who have frequently, yea twenty-one times, killed in my anger all the descendants of the Kshétri kings, even their newly-born ones, and filled a cistern with their blood for the offering up of oblations to our ancestors, and thus extinguished the fire of my anger; what! have not you heard of my well known power?

53. The blood that issued from the throats of the youthful and irascible Kshétris flowing like a river, I offered up as a libation. I have made the hair of the Kshétris' heads like *kusha*.* I have poured out oblations† of blood without regarding whether they were accepted with satisfaction or rejected with disdain, whether they excited pleasure or wrath.

54. And this axe (*pointing to it*) is well adapted for cutting down the arms (resembling bushes,) of Kárta-víryárjuna; it is decorated with *kéyúra*,‡ knobs and strings set with precious stones; it causes fear, and is as brilliant as the twelve suns,§ and the destruction of Kshétris. It is strange, that you, who broke that bow of the enemy of Pura,|| have not heard of this axe.

55. The worshippers of fire, and hermits, and Shrotris,¶ as well as renowned kings, have not only heard, but borne testimony to Jamadagnya and me. The *pinda*** either of the tribe of Ikshuka, or of the prophet Bhṛigu, shall be extinct.

* A species of grass held in high estimation. (*Poa cynosuroides*.)

† Oblations to the manes of one's ancestors were usually made of water.

‡ The plate of metal worn as an ornament, on the small part of the arm.

§ It is stated in Hindu books that when a general dissolution of nature takes place, the twelve suns will roll over the earth, and cause an universal conflagration.

|| The name of the demon killed by Shiva, who is hence called *Paráti*.

¶ A Bráhmaṇ versed in the study of the Védas.

** A funeral cake, that is offered by the legal heirs of the deceased: here the speaker means either that the whole race of Dasharatha or his own, shall be annihilated.

This, I now swear by the Védas,* by my axe, and by the lord of the creation.†

(Ráma with his hands joined out of respect.)

56. *Ráma.* I know not the strength of thy arms, nor that of the bow of the three-eyed,‡ hence my folly; O Parashuráma, pardon the feebleness of my arms, in which my superiors naturally take delight.

57. *Parashu.* (angrily, and disregarding Ráma.) Where is that Ráma, who has eclipsed my fame, and resembles the moon by breaking Purári's bow, while the descendant of Bhrigu is living.§

58. *Ráma* (respectfully,) O sage, no sooner did I touch the bow of Purári, than it broke; what could I do?

59. Whether we have a necklace or an axe on our necks; whether there be antimony|| in the eyes of our wives or tears; whether we see the incomparable countenance of our consorts, or behold the king of the deceased (the Regent of death); yet would we not be heroes when compared with Bráhmans.

60. Alas! we the descendants of Rághava are not heroes in killing cows and Bráhmans. O Parashuráma! do as you please with this axe.

(Upon Parashuráma's assuming a position for a conflict, the son of Dasharatha begs of the sage to be excused.)

61. O Bráhman! I cannot challenge you to fight; for we are weak, whereas you are superior to all champions. The power of all the sovereigns (Kshétris) depends upon the bow, which has only one string, but you, who are a twice-born¶ personage, have the strength of the sacred thread of nine strings.

* The sacred books of the Hindus, namely, *Rik*, *Yaju*, *Shdm*, and *Atharva*, which are esteemed as the fountain of all real knowledge.

† A title of Shiva.

‡ A name of Shiva, who is represented as having three eyes; those on the two sides were receptacles of the sun and moon, and the one on the forehead, of fire.

§ That is Parashuráma.

|| A black substance used by the Hindus to paint the eye-lids to beautify the countenance.

¶ The second class of Bráhmans, when they are consecrated with the sacerdotal threads.

62. *Lak.* My Ráma was born in an unknown age, and not at a certain time, and he is sole-existing. I also am the same, and not the son or grandson of the king of the Raghu tribe. Let the people pronounce me either learned or ignorant, I have afforded instruction for the punishment of all twice-born wicked persons. [To Parashuráma.

63. *Ráma.* I am he whose origin is from the sun. I have learnt the arts of fighting from Kshétris and Shrotrias, and also from the sapient Vishwámitra. Let the world speak either well or ill of me, I am backward in committing the crime of bearing arms against a Bráhmaṇ.

64. *Parash.* The bow which you have broken belonged to Isha;* it was already worn out by the use of Ráma's arms; and you have been merely an agent in the operation. Hold this bow of mine, which was once in the possession of that being (Vishnu) who had on his flag Garuratr which is destined to kill the Kshétris kings. [To Ráma.

65. *Mim.* Ráma held the bow with ease, and fixing an arrow drew it; at this time, he looked like Makaradhajatr and who, by the letting off of an arrow, caused an obstacle in the way§ of Bhárgava.

66. When the destroyer of Táraka (Ráma,) drew the bow, the daughter of Vidéha being secreted,|| cast a jealous eye on Ráma lest he ally himself in marriage with another woman.

67. *Parashu.* I am the hero Jámadagnya, who cut off the thousand arms of Kártavírya, but I say submissively to Ráma, I am a Bráhmaṇ.

68. This is Ráma, who was ushered in the world by the blood of the Kshétris race, who have been killed with the axe of the disciple of Shiva. If he (Ráma) whose hand was engaged in saving the three worlds, and who is an eminent per-

* One of the names of Shiva.

† The regent of birds.

‡ One of the names of the Indian Cupid, who had the sign of a marine-monster on his flag.

§ In heaven.

|| In a chariot.

son, and the chief among the children of the Sun, had not been born, how would the people have been protected?

69. *Ráma* (to *Jámadagnya*.) Your descent is from *Jamadagnya*; your preceptor is the lord of the *Pináka*;* your valour is indescribable, and known by your actions; your generosity is unlimited, you have made a bestowal of the whole world, surrounded by seven oceans; your chief theme is rectitude; your property is worship; what would your actions be if they were not superior to those of others?

[*He falls at his feet.*

70. *Man.* *Ráma* hears from the son of *Jamadagnya* of the valour of *Rámchandra*, and they both embrace each other cordially; the former makes over to the latter all his splendour, enabling him thereby to destroy the *Kshétris*.

71. *Parashuráma* having separated, returned to his own habitation. The king (*Dasharatha*) along with his sons *Ráma* and others, returned to *Utra-koshala* (*Oudh*).

72. *Ráma* having obstructed the path of *Parashuráma*, the sage, and having invited all the members of his family, both paternal and maternal individually, he saluted the respected *Bráhmans* and others of his own rank, and then retired with his father.

73. Afterwards, the sun, finding that both the daughter of *Janaka* and *Raghu-nandana* were being pierced by the arrow of *Madana*,† went down the *Astáchala*‡ and with delight immersed himself in the last ocean.

74. When the friend of the lotus§ and the sun of the ocean|| cheerfully appeared in the east, of the color of a ripe orange, *Ráma*, at the suggestion of his elder relatives, stepped into his bedchamber, and the daughter of *Janaka* with her person full of attraction, followed him so gracefully that she delighted his soul.

[*She walks gently.*

* *Shiva*.

† The Indian Cupid.

‡ The western mountains, behind which the Hindus suppose the sun retires when he sets.

§ In rhetoric the sun is called the friend of the lotus; because when he rises its petals are opened.

|| The moon, because it originated from the ocean; it is personified of the masculine gender.

75. *Man.* Shri Ráma was much gratified by the welcome* of the senior members of his family consisting of Koushalyá, Samitrá and Kékaí, when he entered into the chamber.

76. The queens and other ladies of the palace, also warmly received Ráma's wife, the fortunate Sítá, and the renowned Unmilá (the wife of Lakshmana).

77. The royal families then, clad in linen dresses, performed the ceremony of oblations of fire,† and supplicated hearty blessings upon them, as well as upon the two daughters of Kushadhwaja (the respective consorts of Bharata and Shatrughana,) who were also received by them.

78. They then took the young princesses into the palace temples, and desired them to prostrate themselves before the deities and to salute the respected women of the family.

79. Afterwards, the sons of the king Dasharatha, performed other duties which their father had instructed them to do.

80. When Dasharatha spoke to Bharata, that the son of the king Kékaya (Judhájit) was sitting near him,

81. And added, "Your uncle Judhájit has himself come to receive you,"—Bharata, the son of Kékaí, on hearing this, went accordingly.

82. Shatrughana, having obtained his father's permission and that of Ráma, the merciful, accompanied the valiant Bharata.

* With wreaths of flowers, sandal, &c.

† It is customary among Hindus to offer clarified butter on fire, pronouncing certain passages of the Védas, to propitiate ceremonial observances. This is generally done through priests.

83. He at the same time took leave of his own mother.—Judhājī, receiving Bharata and Shatrughana, was highly delighted.

84. He (Judhājī) then conducted them into his house, when Judhājī's father was elated with joy.—After their departure, Rāma and Lakshmana served their most excellent father.

85. And by command of the father, they conducted their domestic affairs in a suitable manner.

86. They also executed several other virtuous actions, and attended upon their mothers.

87. And at times, waited on their spiritual guides, whereby Dasharatha, the Brāhmins and the traders were greatly pleased.

88. All the royal officers observed with satisfaction the mild disposition and bravery of Rāma, who acquired also the esteem of the other sons of Dasharatha.

89. Amongst all, Rāma, like Shiva, was accomplished in virtues, and remained at home for a certain time.*

[*Exeunt.*

* Shri Rām Sharman, the commentator, says, on the authority of the *Padma-Purāna*, about twelve years, and adds, that the marriage of Rāma took place when he was sixteen years of age.

NOTE.—*Slokas* 75 to 89 of this Act, appearing unsuitable for publication, the Translator has expunged them, and substituted in their place the same number of *Slokas* on the same subject from the "*Rāmāyana*" of Vālmiki, to correspond with the number of pages and *Slokas*, in the language of the Manager, the work having been printed before the omission was decided upon.

ACT III.

SCENE, a palace in *Āyodhyā*.

Enter Dasharatha, attended by Sumantra and other Courtiers.

90. *Man.* When Rāghava had been for some time in the agreeable company of his wife, the period arrived when the curse* which Shravana, the sage, had pronounced upon his father, was destined to be fulfilled; for bad omens presented themselves at this time, viz. the sudden waving of the sun's rays, the occurrence of a great tumult, the falling of meteors from the sky, and the quaking of the earth.

91. Clouds of dust arose from every side, brilliant stars were visible, the sun appeared as if eclipsed, a rain of blood fell, and in the middle of the day, a great howling of jackals and boars, and croaking of ravens, were repeatedly heard.

92. Dasharatha, noticing the good policy and manly conduct of Rāmachandra, and resolving to make him sovereign

* It is stated in Vālmīki's "Rāmāyana," that once on a time, in the rainy season, the king Dasharatha, while young, went a hunting in the wilderness, and spent the whole day in search of game. In the evening being greatly fatigued and the night being very dark, he proceeded towards the river *Sarayū*. Meanwhile, the son of the sage Shravana was taking water from the river. The gurgling sound of his flaggon, induced the king to think it proceeded from an elephant or some other animal drinking water, and forthwith he discharged his *Sabda-bhēdi-bāna* (or an arrow which pierces a person by its sound,) towards the quarter the sound came from, and hit the boy. Soon as the young hermit fell on the ground, the cries of other anchorites reached the ear of the king, who, coming to the spot, bitterly lamented the consequences of his mistake.—The boy however could make no effort beyond requesting the king to carry the flaggon filled with water to his father, for which purpose he directed him the way to his residence. No sooner did the king withdraw the dart from the wound, than the young hermit expired. While the king was drawing near the hermitage, the sound of his feet was heard by the sage, who being blind, imagined it was his son, and chid him for his unusual delay in bringing water, as his parents were very thirsty, and urgently demanded water. The king then, with unfeigned sorrow and in a submissive tone, informed him, that it was not his son but the king Dasharatha, and presenting to him the water in a respectful manner, related the sad occurrence unreservedly. The sage on listening to the heart-rending circumstance, was overwhelmed with grief and cursed the king thus: "Thou also shalt lose thy life with affliction for the separation of thy son." The hermit and his wife immediately breathed their last."

of his empire, commanded Nishchika to make the necessary preparation. Sumantra,* afterwards, made this declaration before all the citizens.

93. *Sum.* The king, aware of his being advanced in years, as well as of Rāma's capacity for governing a kingdom, has resolved to anoint Rāma as his successor. Now therefore rejoice, ye citizens, on the happy occasion of Rāma's being enthroned.

[Sumantra goes out of the palace.

94. *Man.* To anoint Rāma, the maidens of the palace had gone for water, but being overjoyed, they became absent-minded near the bank, and the golden pots which they carried on their waists, fell upon the stairs,* and occasioned a jingling sound.

Enter Kékaī from the female apartments, presenting herself before Dasharatha.

95. *Man.* Kékaī,† whose eyes are like the blue-lotus, the brilliancy of whose person is like polished gold, appeared before Dasharatha, who was surrounded by the learned, and spoke thus to him :

Kékaī. " You, O king ! are weak minded, though your origin is from an unblemished tribe ; desist from your intention to enthrone Rāmchandra ; for how can he be the lord of the earth, while his wife is the daughter of the earth ?"‡

King. O Kékaī ! approach me.

Kékaī. (*approaching.*) Since this unlucky woman (Sītā) came here, several bad omens have been observed ; expel her

* Eleven in number.

† One of the consorts of Dasharatha.

‡ According to Hindu mythology, Sītā was the daughter of the earth. It was therefore inconsistent, by the Hindu law, that Rāma should rule the earth which was to him quasi mother-in-law.

therefore, and fulfil now the two promises you have made, the one, to send Sítá, Ráma, and Lakshmana to a desert: and the other, to anoint my son Bharata as king.

King. (aside.) O Ráma! the joy of the good, your wife being the daughter of the earth, your becoming lord of the earth is improper, as Kékaí has declared.

Enter Rámachandra.

Sum. (knowing the king's inclination, aside to Ráma.) Here comes Sumantra to represent something to you.

96. The daughter of the king Kékaí, having heard of the joy expressed by distinguished women, on your approaching enthroning, reminded the king, your royal father, who is the friend of Indra, of his two former promises with a view to his fulfilling them.

97. Namely: "That Ráma with his hair matted proceed into a wilderness for the period of fourteen years, in company of his younger brother (Lakshmana,) and in that of Sítá; and that the king make over charge of his whole kingdom and his royal offices to her son."

98. *Ráma (going up to Kékaí.)* If by Ráma's proceeding to the wilderness, according to the command of his father and your wish, the empire should descend to his dear brother Bharata; what, O mother, can be more pleasing to him!

[Ráma prostrates himself at the feet of Kékaí.]

Ráma. Go, my beloved brother, and conduct your brother's wife, the princess, to this place, whilst I prostrate myself before my father.

[To Lakshmana.]

99. *Mun.* Ráma, having saluted his father, Dasharatha, his two stepmothers, and his own mother, prepared to set out for the wilderness accompanied by Maithilí and his brother.

100. Sítá, finding Rághava obedient to the order of his father, went first to Koushalyá,* and then to Sumitrá, to salute them both; which being done, she stroked the birds Shuka,† Sáríká, and black cuckoo, and followed Ráma.

* Rámá's own mother.

† A parrot.

Enter Sumitrā.

101. *Sumit.* Look upon Rāma as Dasharatha, and upon Sītā as myself; and consider Ayodhyā as a desert. Now O my son, may thy departure be prosperous! [To Lakshmana.

102. You and Sītā are but young children, do not therefore go to the southward; for there is the abode of the Rākshasas. [To Rāma.

103. *Man.* When Rāma proceeded towards the new world (a wilderness,) all good people were immersed in an ocean of grief; and though the immovable earth appeared as if moved with affliction, yet the hard heart of Kékaī was not affected.

The citizens bewail the departure of Rāma. [Omnes exeunt.

SCENE, a forest.

Enter Sītā.

104. *Rāma (aside, sighing.)* O Sītā! you are like the tender flower shirīsha:* having proceeded but a few paces from the capital, you have repeatedly asked what the distance is to the wilderness, your present abode. You are the chief occasion of my lamentation.

105. Are you so soon disturbed by the flowery ornaments, and the rays of the rising sun? I know not, O Vidéhi! how you will reach yon wilderness?

[*Pointing to it with his hand.*

Enter Hermits.

106. *Herm. (looking at Rāma.)* This perhaps is a mendicant? No, for he has a young woman beside him! An ascetic? No, for he holds a bow! A prince? No, for he has matted hair! A hunter? No, for he has quite new bow-strings! Whence has this azure-colored person so suddenly made his appearance here?

[*They gaze at each other.*

107. *Rāma (to the earth.)* O earth! forsake thy hardness, while Jānakī thy daughter, unaccustomed to toil, proceeds

* *Acacia sirise.*

with her tender and lotus-like feet, as red in color as the rising sun, on her way to the wilderness.

Enter female travellers.

108. *Fem. (to Sītā.)* Pray tell us, O lady! who this azure-colored person is?

[*Pointing to Rāma.*

(Sītā, smiling, looks downwards through modesty, by which they understand that he is her husband.)

109. *Fem.* O daughter of Janaka, walk a little slowly, as this field is full of darbha,* and cover your head with the hem of your garment, as the sun is powerful, and his rays affect you.

[*They leave her after giving this advice.*

110. *Man.* Sītā followed the footsteps of Rāma, the chief, and the new traveller; but she was unable to reach him. Being alone, she began to roam in all directions for Rāma as Rohini† had done in search of the new moon.

[*Exeunt.*

SCENE, the palace of Dasharatha.

(Sumantra, having conducted Shri Rāma into the wilderness, returns to Dasharātha.)

Enter Sumantra and Dasharatha.

111. *Sum.* At your command, Rāma, the chief warrior of the Raghu tribe, has retired to a wilderness with a bow in his hand and arrows on his back, Lakshmana and Sītā following him.

[*To Dasharatha.*

112. *Dasha.* I did not perceive that he was sad at his departure for the desert, although he was in expectation of a crown.

113. (*Aside, sighing.*) O Rāma, thou art not far from my heart; I view thee on all sides! O my son Rāma, thou art gone from me; this is a great shock to my heart!

* The name of a species of grass held in such veneration by Hindus, that no religious act can be rightly performed without it. (*Poa cynosuroides.*)

† The fourth mansion or an asterism, according to Hindu astronomy. In Hindu mythology, this mansion is personified as one of the daughters of Daksha and the wife of the moon.

114. Dasharatha, hearing from Sumantra of his son's retirement into a wilderness*, began to reflect that the time had arrived for the fulfilment of the curse once pronounced. Thus reflecting he exclaimed : " Ah Rághava !" and, sighing deeply, breathed his last.

Enter Citizens.

115. *Cit.* Ráma, who is a descendant of the sun, and the son of Dasharatha ; who is a great king, the consort of Sítá, and a lover of truth ; and whose younger brother is Lakshmana ; whose valour is unequalled, and who is renowned through the world, is suffering under the wrath of the great Creator.

116. Though Ráma be the son-in-law of Janaka, and the chief of men, and though his marriage with Janaka's daughter, had been negotiated by Vishwá-mitra himself, and the matrimonial ceremonies performed by Vashishtha, the priest, and though the planets at his birth were in the eleventh mansion, yet is he gone to the desert : what more need be said of the vicissitudes of earthly things !

Enter Bharata and Kékaś.

117. *Bhara.* O mother, where is my father ? *Ké.* He is gone to the paradise of Indra. *Bhara.* Why ? *Ké.* Because of his separation from his son. *Bhara.* Who is that son ? *Ké.* It is he to whom you are the next. *Bhara.* What has happened to him ? *Ké.* He is gone to a wilderness. *Bhara.* Why ? *Ké.* By order of the king. *Bhara.* Why so ? *Ké.* Because of his promise to me, whereby you were to obtain the sovereignty. *Bhara.* What a pity !

118. *Bhara.* (*loudly.*) O Ráma ! in obedience to the command of thy father, thou art gone in company with Lakshmana to a desert, forsaking us all. O ! Shrí Shrí Ráma, it is proper for you to live in a wilderness with me, who am your next born (brother) ; as Shoumitra* is but an infant ; and the king has departed this life merely because of your separation.

* Lakshmana.

119. *Again aside, sadly.* O Kēkaī, how have such nefarious and wicked thoughts entered your mind, and why has your birth been in the family of Kēkaya, whilst there are inferior tribes such as those of the Rākshasas? You are like a poisonous plant in a garden of sweet mangoes.

120. O Kēkaī! you have been instrumental in sending Rāma, who was most agreeable and pleasant to the sight of men, into a wilderness; and made him leave his splendid robes, and put on the habit of self-denying devotees.

He grieves much.

[*Exeunt.*]

SCENE, the forest of Chitrakūta.

Enter Bharata and Rāma.

121. *Rāma.* Brother Bharata, look upon others' wives as you would upon your mother, covet not others' wealth, disregard not respectable persons, and associate not with menials; be strong to the wicked; patient in adversity, and humble when fortunate; these are the good ways in which you are required to walk.

122. I respect those who associate with the learned, who appreciate others' virtues, who are submissive to respectable individuals, who are possessed of learning, and happy in their consorts, who fear calumnies, who have faith in Shiva, who have subdued their passions, and who never keep company with envious persons.

123. I often pay attention to future kings,* and request them generally to preserve good conduct in all times to come, and in all ages.

124. *Bhara. (aside.)* Though I can easily endure the burning of fire, and bear the tortures of Indra's weapon, of hills, and scimitars, and arrows; yet I cannot bear a separation from Rāma's feet.

[*He looks upwards.*]

125. *Rāma.* I could put up with the inconvenience of residing in a wilderness, but I cannot refrain from noticing the

* Though the expression here is general, it is to be understood as limited to Bharata, who was to succeed Dasharatha in the kingdom.

fatigue which my beloved Jānakī endures in walking. Notwithstanding that, I am unwilling to possess the sovereignty.

126. *Man.* Bharata, whose hair was matted, and who wore the bark of trees, fell prostrate at the feet of Sītā, and she cried so loud, that all the birds that were on the trees, were terrified at it, and the beasts were alarmed; the chief hill Chitrakūta echoed with the loud cry, and Sītā's tears flowed like a stream of water descending from that mountain.

127. *Bhara. (to Rāma.)* You, Rāma, are worthy to have the sway. Let me reside in the wilderness, that thereby the command of our father may be obeyed.

He falls at Rāma's feet.

[Rāma not accepting the offer, Bharata takes Rāma's sandals, and returns to the Capital.]

128. *Man.* Bharata placing the sandals on the throne, returned to the village called *Nandī**, and assumed the sway of the kingdom until the return of Rāghava.

[*Exeunt.*]

SCENE, a desert called *Panchavati*, or *Dandakāranya* : with a river adjacent.

Enter Sītā, Rāma, and Lakshmana.

129. *Man.* Rāma, having for a long while continued in several hermitages, proceeded farther from Chitrakūta, where he had slain the Rākshasa Viradhā, in consultation with the son of Kumbha, a sage, and he made the wilderness called *Panchavati*, his abode.

130. Some young peacocks mistaking the azure colored body of Rāmchandra for a cloud and flashes of lightning, began to dance in the forest called *Dandaka*.

131. Lakshmana, on intimation from Raghu-nātha, brought the gold colored parts of the lotus, with which Jānakī decked her ears.

132. *Sītā.* My lord, since by the dust of your lotus-like feet the virtuous wife of Goutama, the sage, (who had been trans-

* The birth place of Bharata's maternal grandfather.

formed into a block of stone,) was restored to him, I know not how many women will be raised by your present travelling, out of the stones of the Vindhya mountain, and restored to the fond caresses of the affectionate devotees.

[To Rāma when travelling.

Lakshmana calls to a Boatman.

Enter a Boatman.

133. *Boatman.* Good Sir, as it is said, that by the dust of your feet, men have been produced from stones, I beg permission to wash your feet before you get into my boat, which is constructed of wood only.

134. Goutama's wife having been doomed by a curse from her husband to be transformed into a stone, what doubt can there be that some other woman also, having incurred her husband's displeasure, has been doomed to transformation, and thereby converted into this boat,—(pointing to his own boat,) and may quickly spring into life by the touch of your feet.

135. *Man.* Observing how great were the sufferings of Janaka's daughter, Rāma and Lakshmana made up their minds to live near the banks of the Godāvari; they therefore prepared a hovel of leaves for their abode.

136. Lakshmana, to keep himself from the enchantments of Súrpanakha,* drew his sword and chopped off her nose. But she, being the sister of Rāvana, and feeling highly insulted at such treatment, raised a strong body of men to revenge herself on him.

137. Rāma, being engaged in a conflict, slew by a single arrow an army of fourteen thousand hardy Rākshasas; and stretched his bloody hands over Khara and his younger brother Dúshana, who, though hideous in appearance from having three heads, were soon destroyed.—Rāghava's bow then flourished.

* A celebrated giantess, the sister of Rāvana, who was so named from the length of her nails, *Śirpa* (a fan for winnowing corn) *nakha* (nails).

138. Rāvana having heard from Śūrpanakha of the exquisite beauty of Sītā, sent Mārīcha to Rāma to seduce his wife.

[*Exeunt.*]

SCENE, a forest.

*Enter Mārīcha.**

139. *Mārī.* (*aside.*) Rāma holds a great rod like the Regent of Death, he being the offspring of the sun. The lord of Lankā is no less courageous, for by him Indra was defeated. I come this day doomed as it were to die.

140. What therefore is to be done had better be done ; for I am doomed to die. At whose hands would it be nobler to meet with death—Rāghava's or Rāvana's ? Better far to die by the hand of Rāghava !

[*Exit Mārīcha.*]

SCENE, a hovel in a forest. .

Enter Rāma, Lakshmana and Sītā, and Mārīcha in the shape of a golden antelope grazing at a distance.

141. *Man.* Rāma, who is the head of the Dasharatha tribe, passed some time in the company of Sītā and Lakshmana in a forest, and lived upon sweet fruits and roots. When Jānakī viewed the beautiful male golden antelope, which had been sent by the ten-headed Rāvana, she was enchanted with its beauty.

142. *Sītā.* My love, be so kind as to bring me that strange and yet beautiful antelope, for you possess the strength of a lion.

[*To Rāma.*]

[*Rāma going in quest of the golden antelope.*]

143. *Rāma.* Dear Lakshmana, keep a watchful eye over this princess, until I return with the golden antelope.

[*Exit Rāma.*]

144. *Man.* Rāma with his arrow in one hand, and his great bow in another, and with a wreath of flowers on his matted head, went to look for the antelope in the wilderness.

* The maternal uncle of Rāvana.

145. The magical antelope now began to lick the grass, which Rāma held out to it on the palms of his hands. It was not however easy to touch it, for at times it used to lie concealed between some shrubs; and at times it used to smell the shooting herbs, and then look around and run about; sometimes it rubbed its body against objects, and ran at a distance; sometimes it stopped and then moved about.

146. *Sītā.* Lakshmana, what think you of your elder brother, my dear lord's delay? He has been some time now in quest of the antelope in the wilderness. As the place is infested by night-hunters or Rākshasas, why do you not proceed to look after him, since I desire it so earnestly of you?

[To Lakshmana.

147. *Man.* Shoumitra, dejected at the harsh expressions of the king of Mithilā's daughter, encircled her with three lines, which he drew on the earth with the end of his bow, and then followed the footsteps of his brother Rāma.

148. The magical golden antelope had at this time led Rāma to a great distance. His brother Lakshmana, however, followed him at a quick pace. Meanwhile Rāvana, though touched with a degree of fear, entered in the disguise of a beggar, where the noble hermits lived. Shame! Shame!

149. No sooner was the golden antelope pierced in the breast with the shaft of Rāma, than it resumed the original shape of Mārīcha all over bloody; and the disguised beggar was transformed and appeared as the ten-headed Rāvana, decorated with precious stones, which shed a lustre upon his cheeks.

150. There in that forest, Raghu, the great warrior, pierced the antelope through the breast with his sharp arrow. There the ten-headed Rāvana appeared before the hovel disguised as a beggar.

151. *Boy.* O! chaste princess Vidéhī, the ornament of the descendants of the sun, give me some alms, and receive this garland of flowers, which is dusted with the dust of Hari's feet, in order to ensure every prosperity.

[He then shows some Tulasi or sacred basil.

152. *Sītā.* From thy peculiar looks, it appears that thou seekest unlawful pleasure; and that thou art therefore disguised as a beggar. I entreat thee, O unfortunate person, to excuse me for not granting thy request.

153. *Man.* Rāvana persisted in begging: "Virtuous lady, give me some alms, after overstepping the circle marked by Lakshmana on the earth." No sooner had Sītā done so, than Rāvana got hold of her, when she thus cried out for help: "Where are the children of Raghu?"

154. There (in yon forest) Rāma, the pursuer of the antelope, is proceeding on his way, and Lakshmana following his (Rāma's) course with uneasiness. And here (in the hovel) Rāvana carries away the daughter of Janaka, almost lifeless, to the pleasant city of Lankā.

155. Sītā was surreptitiously carried away by Rāvana during the fortnight of the waning moon, when Saturn (in her horoscope) was in the eighth mansion;* and she had hardly bestowed the half of what she had in her hand, when she was carried away. It was then mid-day, but the sun appeared less bright than usual, the moon being in her fourth lunar day.

156. When the gold-like Sītā was carried away, she cried out: "O Rāmachandra, son of Raghu!"

157. When the lord of the Rākshasas flew upwards, the daughter of Vidéha mourned and exclaimed: "O Rāma! my love, thou chief of heroes, hast thou forsaken me?"

158. When Sītā entered Rāvana's car, she began to throw away in all directions her nupúra, her upper garment, her bracelet, and her beautiful necklace.

Jatāyu† is observed in the forest.

159. *Man.* Jatāyu witnessed these three occurrences; the discharge of Rāma's arrow against the antelope, the sudden de-

* Hindu astrologers have it, that when the planet Saturn comes into this mansion, it indicates mishaps.

† An ornament for the ankles and feet.

‡ A bird of a huge size, the offspring of Garura, and the favorite of Dasharatha.

parture of Shoumitra to his friend Ráma; and the bestowal of alms by Sítá herself.

160. *Jatá.* (*seeing Sítá in Rávana's car, aside.*) Ráma and Lakshmana seem to be intent upon deer hunting; but it is strange to find her, whose eyes are like the antelope's, in Rávana's car.

161. *Ráva.* (*aside.*) Perhaps it is the hill *Maináka*, which obstructs my passage? No, it has not the power to do so, for it dreads Indra's weapon. Perhaps it is Garura? No, for it knows me and its lord (Vishnu) well. It must therefore be the old *Jatáyú*, that seeks death at my hands.

162. *Jatá.* Are not you ashamed of yourself for carrying off the wife of Raghu? You, who have sprung from the family of Bráhma, and are signalized as a worshipper of Hara by cutting off your own heads, whose arms are enough to overcome Indra, since you with great facility raised the mountain *Kailasha* like a ball.

163. O malignant monster, thou and thy kinsmen shall perish at once through thy own folly in carrying off Sítá, though your progenitor has sprung from the family of Bráhma, and is the great worshipper, the bravest among living creatures, the most wealthy, and the husband of some heavenly women.

164. O Rávaná! stop your car from proceeding further and liberate the hero's wife. I have overlooked your faults, because of your ignorance. Know me to be the protector of Sítá, since I am Dasharatha's ally.

(*Rávana contemning the bird, proceeded on eagerly.*)

165. *Jatá.* O thou infernal beast, thou robber of another's wife, art thou yet proceeding on? halt, for I am that *Jatáyú* who resides near the hill *Gandha-mádana*, and liberate this chaste woman; (*looking at Sítá,*) or I shall fix my long goad-like beak into your chest, and cause blood to flow therefrom, to be drunk by vultures.

* This in Hindu mythology is the regent of birds, a gigantic crane.

to believe in the existence of a golden antelope, yet Rāma believing such a thing went in pursuit of it.

180. Fate opposes or overcomes the understanding; but the understanding never overcomes fate; for Rāma, though sound in intellect, pursued the golden antelope.

181. The ill fate of Rāma obliged him to forsake his kingdom; to retire into a wilderness; to attack Rākshasas; and has caused the loss of his sound judgment at the appearance of a magical antelope; the loss of his wife; and his roaming in a forest under different shady trees.

182. *Rāma (rising from the ground.)* O my love, the glory of the Janaka race, to my eyes thou wert the moon, and the resemblance of the bird *Chakora*.

183. *Rāma. (looking at the hovel again.)* Whither art thou gone, O my dear wife, with thy lovely eyebrows? This is the place at which I kissed thy lotus-like eyes: here I drank nectar out of thy honeyed lips. (*Seeing some flowers scattered.*) Here lie the flowers that once pleased us both. Ah! whither hast thou flown, my love?

(*Rāma in search of Sītā by the side of the Godāvarī.*)

184. *Rāma.* Tell me, O Godāvarī! who art rich with transparent streams, if my loving Jānakī has come to you to gather lilies. Tell me, ye trees, ye peacocks, ye passages and passengers, tell me whichever of you can, where Maithilī is.

185. Ye trees that stand on mountains and are laden with blossoms, and that bend at every blast of wind, satisfy me, Rāma, the distressed son of Dasharatha, by saying whether you know where Sītā, my lovely Sītā is, with lips like the *Vimba** and with charming eyes, who moves as gently as the stately elephant, who has long dishevelled hair and a beautiful waist.

186. I see this is the same river Révā, the same forest, the same bower, the same mountain: here the wind blows as gently as it blew from the *Malayā*,† this is the same rivulet, but alas! here the darling Jānakī is not.

*The name of the red fruit of the *Momordica monodelpha*.

† The name of the Malabar range of mountains.

187. *Man.* Rāma looks after his wife, roaming over hills and in caves and forests; and he eyes the thick creepers with incessant thoughts of her and her ornaments.

188. *Rāma (not finding Sītā.)* Perhaps the lion has robbed her of her thin waist, the blossoms of her smiling countenance, and the antelope of her eyes. The champaka* while yet in blossom has perhaps robbed her of her fair color, and the black cuckoo of her agreeable voice. The loveliness of her person has returned to its native creeper, the elephants have imitated her in her gait, and the remainder of her beauty has been stolen by such in the forest as needed it.

189. *Rāma (finding the nupūra.)* Lakshmana, this nupūra delights me as did that of Sītā: examine Shoumitra, if it be the same, go in search of her other ornaments.

190. *Lak.* To identify her other ornaments would be a difficult task for Lakshmana. But he is the best judge of her nupūra, from the care he always took of her feet.

[At a short distance, Rāma discovers her upper garment.]

191. *Rāma.* This is Sītā's upper garment which was laid as a wager when we were engaged in playing at chess. This once served me for a fan, and this was that cloth she lay upon, when she was offended.

192. *Rāma (seeing the moon.)* O Shoumitra! repose thyself under the shadow of trees, as the burning sun has now appeared. *Lak.* Rāma, this is the moon appearing, why talk you of the sun? *Rāma.* My beloved, how do you know this? *Lak.* Because she has dark spots. *Rāma.* Ah! my darling Jānakī, whose eyes are like the deer's and whose face is as bright as the moon, whither hast thou gone?

193. *Rāma (to the moon.)* It is known that thou possess-est cooling beams; but why art thou scorching me with thy fiery radiance? I would have cut thee into bits with my arrow, hadst not thou resembled my Jānakī.

*Michelia champaca.

194. *Rāma.* Who are you that reside here? *Lak.* I am the same person, your servant and brother Lakshmana. *Rāma.* My lad, tell me who am I? *Lak.* You are the reverend and inspired being Rāghava. *Rāma.* What brought us into this wilderness? *Lak.* We came in search of the lady. *Rāma.* What lady? *Lak.* The daughter of the mighty king Janaka. — *Rāma.* Alas! my dear Jānakī.

195. *Rāma* (*still musing.*) For fear of a separation, I did not allow Sītā to put on her necklace; but ah! we are at last separated, and it seems to me as if rivers, oceans, and mountains had divided us.

196. Although I have submitted to the death of my father, and the abandonment of my empire, and am content to reside in the wilderness, yet am I unable to bear separation from Jānakī.

197. She is like the goddess of fortune in a house, and a pretty painting brush for the eyes; her body is like the sandal when touched, and her arms are like snow, and resemble a necklace of pearls when placed round the neck; she has all praiseworthy virtues, therefore her loss is painful.

198. O wind, that blowest gently, touch once the comely body of Sītā, and then me, for I cannot live without her.

199. Her absence is as poignant as wounds caused by Cupid's fiery darts, which are inflamed with grief, and which burn my body.

200. The wind is gently blowing on my right side, the bees are humming on my left, the wide waste of the forest is before me, the bird *chakravāku* is weeping behind me, and the moon appears above. Amidst these five torments of the mind, I sit musing on Jānakī, and how I am to pass this long night!

201. The moon now acts the part of the sun; the gentle breeze is no better than the thunder itself; the necklace pricks me like a needle; the light is made darkness to me, my life hangs heavily under the shocks of fate; and oh! the loss of Jānakī is death to me.

202. Cruel and unconquerable Cupid, I entreat thee not to let fly thy shafts, which resemble a full blown lotus, at me. Thine is no proud achievement to slay me, I am already melted in fire at my Jānakī's separation. Sages do not deem it an act of heroism to strike one that is pining to death.

203. All thy arrows, five in number, have pierced my body; they are about to be turned into ashes since my body is consumed by fire at its separation from its fond object. Thou, Madana, art therefore unarmed from this day, and though I fall a victim at thy hand, I shall have the satisfaction of seeing others freed from thy oppression.

[At sunset, Rāma looking eastward, which was full of radiance, speaks to Lakshmana.]

204. *Rāma.* O Shoumitra, put out the fire of the forest with the water that issues from the mountain. *Lak.* Brother, what say you? It is the moon appearing from the eastern chain of mountains. *Rāma.* Why then is she smoky? *Lak.* It is not smoke, but the shadow of the earth. *Rāma.* Where art thou gone, O Sita, daughter of the earth!

205. I apprehend Maithilī is where I have not been; for wherever beggars go not, there victuals are in abundance.

206. *Man.* Whilst in search of Vidēha's daughter, Rāma met Jatāyū in a dying state, who expired immediately after having uttered these words: "Your Sita has been carried away by the ten-headed Ravana."

207. *Rāma (turning towards the bird.)* You that are an ally of Dasharatha, and the destroyer of his enemies, can you, revered king of birds, say what is the matter?

208. *Rāma (after performing the funeral rites of the bird.)* O revered bird, ascend thou into heaven by thy merits. What more need I say to thee except this, that thou shalt conceal from my father the fact of my wife's having been decoyed. But if I be Rāma indeed, the ten-headed Ravana, who has defeated Indra, shall in a few days reach thither* with ignominy, and be made to confess all the circumstances.

* The place of the departed.

209. Leaving my empire, resorting into the wilderness, being bereft of Sítá, and losing my father, are so many afflictions, each of which appears to me as if calculated to cause an ocean of tears.

210. I see no limit to my affliction, I find no shore to the boundless ocean of my grief; one bad omen brings in its train many others.

211. Kékal has certainly acted right in enthroning Bharata, for how could I, who am unable to protect a wife, have governed a kingdom?

212. My father has prudently sent me into the wilderness, for I am devoid even of common sense, so as not judge of the impossibility of there existing such a thing as a golden antelope.

213. Sagara has acquired fame from the ocean *Ságara*,* Bhágiratha from the river Ganges;† but what have I acquired! I could not even keep possession of a wife!

214. Wealth, when once destined for a man, can never afterwards be kept back, even from unforeseen circumstances. So, man ought not to grieve or be amazed at his destiny; for, it can never be set aside.

215. Where is that dear wife of mine, both young and delicate; of noble extraction and fair color; the most delightful and talented; and the cause of my happiness? By thy separation, we can walk no further. O devotee, is such a female thy consort; no! no! she is thy helping stick.

216. Jánakí, you on the one hand distress my mind, and the lord of Lanká on the other burns me in the fire of *Madana*, whilst anger preys upon me. I am consumed as it were by the fire of the chaff and of dry cow dung.‡

217. I mourn not at the separation or taking away of my beloved; but I mourn at the possession of this bow.

* The ocean *Ságara* is named after the king Sagara.

† Otherwise called *Bágiratha*, after king Bhágiratha, according to the *Bhágavata Purana* and *Rámdyana*.

‡ Such fires are known to be very heating and not easily extinguished.

218. *Rāma*. My beloved, I went to a distance for the golden antelope, little imagining that I would thereby be deprived of Jānakī. Alas! I am deeply grieved to think that my wife has been taken away; for none of the Kshētri race is yet known to have lost his wife even up to his last gasp.

219. What else can be more tormenting to me? my actions are already known. It would therefore be better for me to die than re-assume the reins of a kingdom, that has been the occasion of such calamities. [To Lakshmana:

Rāma sees a serpent.

220. *Man*. The serpent following Rāma, and preceding Lakshmana, said: "Praised be Rāma, and this large forest." The serpent then proceeded on.

*Lakshmana meets a Kavandha.**

221. *Lak. (seeing him.)* Who is this Kavandha with extended arms of four *kroshas*,† by which he blocks up the way? Is not this he whom Rāma slew with as much ease as a plantain tree covered with fruit is cut down?

[To Rāma.

222. *Man*. Kavandha having been slain by the arrow of Rāma, is purified and transformed into a comely person, whose friend's life, the husband of Sitā gained at Shrivana's hermitage, through the medium of Hanūmāna and Sugrīva, who promised him such assistance as he might need in searching after Sitā. Rāghava also has made a declaration to the chief of the Vānaras to slay Vali, Rāma's enemy.

223. Rāma, being helpless, began to ramble upon the hill *Rhishya-muha*, where he found Sugrīva also, as a friend in affliction.

224. The active Rāma, on the protaise held out to him by the king of the Vānaras to help him in destroying Vālī, threw at a distance the bones of Dandubhi (a demon,) which were as heavy as a great mountain, and dashed his arrow as a

* A headless trunk. In Hindu history, it is the name of a demon, whose head was forced down his body by a stroke of Indra's thunderbolt.

† Eight English miles.

thunderbolt on the ground, which penetrated the seven subterraneous regions, and caused a deafening noise to all persons.

225. *Ráma (to his arrow.)* If I have always been known to venerate Kushika's son, and if I have also respected the twice-born Bráhmans, and ever looked upon others' wives with singleness of eye, then may this arrow penetrate the seven unfathomable lower regions.

226. *Man.* When the son of Dasharatha darted his arrow, it went through seven palm-trees, and then penetrated the seven regions, as if one had by a single stroke perforated a number of plantain trees; and the sound thereof was so great, that it echoed through the atmosphere, and filled with consternation seven mountains, seven elephants, seven sages, seven oceans, and seven subterraneous regions.

[*A field of battle, forming part of the Scene.*]

Enter Váli.

227. *Man.* Váli, hearing that Ráma, who was naturally kind, had without provocation driven his arrow through seven palm-trees, grew wrathful, and, setting out from his mountainous caves, appeared in the field of war.

[*Exhibition of a mountainous cave.*]

Enter Tárá.

228. *Man.* Being overjoyed she mused thus: "This day, I who have been long deserted, shall through Rámchandra's kind instrumentality, lie on the bosom of my husband."

[*She pronounces a benediction upon Sugriva.*]

229. *Man.* Tárá, the wife of Sugriva, put by her necklace, and sat in the mountainous cave, with her hair dishevelled from affliction; and she was nigh unto the shore of the ocean of grief, having been pierced with the arrow of Madana; she raised her hands and prayed that the life of Váli, who was an oppressor, and a sinful and quarrelsome person, might be forfeited.

230. *Lak. (with signs betokening caution.)* Váli is unequalled in power within the four boundaries of the wide world.

231. *Rāma* (*smiling.*) O Shoumittra, be not amazed at Rāghava's stringing his bow: he has done it to slay that sinful wretch, by whose destruction all honest people shall be delivered from the bondage of fear.

232. *Vāli* O son of king Raghu, hold this arrow, you know me to be a son of Indra, and to have a weapon with which I cut off the demon Dundhuvī, and have sent him to inhabit the dominions of the regent of Death.

[*Both of them appear in the field of battle.*]

233. *Lak.* *Vāli*, being slain by the famous Rāma, fell down wallowing on the ground. At this time, the deities showered flowers over the head of the enemy.

234. *Vāli*. Rāghava, was I not capable of doing that which Sugriva is deemed competent to do? Why have you killed me without a fault? [To Sugriva.

235. *Rāma* (*complaisantly.*) O son of Purandra,* your body is now purified, though you condemn my act by pleading your innocence: I tell you however, that for this wrong perpetrated by me, merely to please a friend, I shall have again to suffer the absence of Janaka's daughter.

236. *Vāli*. Let the great warrior, by his favor, come to me, O fortunate root of the Raghu tribe, and leader to heaven; and make my son Angada your slave, and support him.

237. *Man*. Rāmchandra, having in the field of battle, put Vāli to death with his arrow, has committed the kingdom of Kiskinda to Sugriva; and passed the gloomy rainy season in the caves upon the hill *Mālyavāna*.

[*Exeunt.*]

ACT V.

SCENE, the hill *Mālyavāna*.

Enter Rāma and Lakshmana.

238. *Man*. Although *Shri Rāma* is unequalled in power, yet being ashamed at the loss of his wife, he has passed the autumnal weather in caves.

* One of the names of Indra.

[*Ráma being dejected in mind, pines on the hill Mályavati.*]

239. *Ráma.* My beloved, the lilies which resemble your eyes, have sunk under water; the moon which looks like your mouth, is clouded; and the ganders which resemble you in their gait, have disappeared. When these things, which you resemble in some measure, are from the change of season not to be seen, to what may you be compared when I reflect upon your person?

240. *Lak.* The gentle zephyr is blowing, the clouds are thickening, the lightning is flashing, the peacocks are singing. All these must be grievous to Raghu's son and cause his heart to fail him.

241. *Ráma* (*thinking on the former condition of Sitá.*) I am invariably reflecting upon that daughter of the king of *Mithilá*, who witnessed the sage *Ráma* or (*Parasharuma*) once enraged at the sound of *Puráñi's* bow, and in a fighting attitude with me; which sight so terrified her, as to change her moon and lotus like complexion, and make her appear irritated.

242. Though the appearance of the pleasing black aquatic birds and that of the cloud, and the blowing of the breeze, the drizzling of rain, and the sound of peacocks, be endurable to a saddened heart, as the earth endures all her burdens; yet ah! I am unable to endure the loss of *Vidéhí*!

243. How can you, my beloved, be still amidst the swarm of bees, which annoy you, and, taking your eyes for blue lilies, your hands for lotuses, your cheeks for the flower of the *Madhuka*,* buz around you and sit upon you?

244. *Ráma.* My dear wife is to me a minister in business; a servant in service; a chaste woman in religious matters. And I would compare her to the earth in forbearance, a mother in affection, and a welcome companion in merriment.

245. Tell me *Shoumitra*, whither is she gone, the object of my fondest regard, and as dear to me as Cupid who wears a flowery bow, as a valuable jewel on a head ornament for

* *Bassia latifolia.*

women; who is a charm to gay persons; whose graceful walk is like that of the elephant; and whose looks are like the flower of a hundred petals.* [To Lakshmana.

246. (*Aside.*) Rāma has often heard, that there is none so wretched among the race of the sun as Shoumitra, whose wife has been decoyed by a lustful monster. Such an event may perhaps reach his father's ears, and grieve him though he be seated with Indra on his throne.

[*Rāma perceives that Sugrīva had not returned at the close of the rains.*]

247. *Man.* The powerful Rāma desired Lakshmana to invite Sugrīva, that he might fix a cantonment.

SCENE, a part of the kingdom of Kishinda.

Enter Sugrīva.

248. *Lak.* Hark, thou chief of the Vānaras! The renowned king Rāma is in the wilderness, and Lakshmana, who has been deputed by him, is now arrived at your city-gate to relate all about the king of the Raghu tribe. The head of the Vānaras laughed at this, and asked:—"What about Rāma?" The Vānara felt surprised for a moment.

249. Rāma, who by desire of Koushika, slew Tārakā, and defended his religious ceremonies; and in order to gain Sītā, broke Hara's bow, defeated Parashurāma, and killed Mārīcha in the chase, and lately destroyed Vālī, is now roaring like a lion.

(*Sugrīva then enquires after Shri Rāma's health.*)

250. *Lak.* Rāmchandra has said, that the arrow with which he killed Vālī, is not yet blunt; let Sugrīva therefore be careful lest in time he share Vālī's fate.

[To Sugrīva.

251. *Sug.* O excellent man, what is said by you relates to the Vānaras; though I wish to be freed from such qualities, yet I cannot.

* The lotus.

252. (*now entreating.*) Excellent people never change their good qualities, not even till death; as the lustre of gold fadeth not though it be often thrown into fire; sugar-cane, though cut into pieces, retains its sweetness; and sandal-wood though rubbed incessantly, loses not its fragrance.

253. *Ráma (aside.)* My father has given the kingdom to Bharata, and Rávana has decoyed Sítá. *So saying, he flung his bow and cried aloud.*

[*Seeing Sugriva.*

254. *Sug.* Pray, tell me, lord of the Raghu tribe, the cause of your flinging away your bow; Jánaki must be within this small world, encircled as it is by seven oceans, ten ends, seven principal mountains, and fourteen spheres with one sky.

255. *Ráma.* The mind of man is not at rest when calamities befall him. I see the residents of Lanká are undaunted, who then is able to go thither?

Enter Jambuvána.

256. *Jám.* Ráma, send for the son of Pavana, Hanúmána, who is of the race of the Vánaras, for he is capable of proceeding thither.

Enter Hanúmána.

257. *Hanú. (saluting Ráma.)* My liege, permit me either to uproot the city of Lanká, which is well secured by strong walls and gates, and bring it here, or to destroy the whole army living there; or let me make a bridge over the ocean, by breaking the summits of mountains, as these are to me slight undertakings; or favor me with your commands, for I am skilled in every operation.

258. *Ráma (looking at Hanúmána.)* I am sensible of your capability in any of these undertakings; but it would be vain to attempt any thing of the kind, if Sítá be no longer alive. First enquire if she is living.

259. *Hanú.* My lord, to me this atmosphere appears a tree, which has the crocodile for its root, the oceans for its bed,

the clouds for its leaves, the stars for its buds and flowers, and the sun and moon for its fruits.—All these are under my control; command me therefore without hesitation to look after Sítá.

[Ráma hearing these words of Hanúmána smiled.

260. *Hanú.* (*aside, not knowing where Sítá was.*) O hard fate, it is thou that art the cause of these events, viz. Ráma's being at Ayodhyá, and going thence into the wilderness, called Dandakáranya, at the instigation of Dasharatha; the appearance of Mārīcha in the shape of a golden deer; the missing of Sítá; the friendship of Sugriva with Ráma; and my going in search of Janaka's daughter.

261. *Man.* Hanúmána, calling upon Ráma, fell prostrate at the feet of Jāmbuvána, and embraced all the men of the army, giving them, at the same time, hopes of his return to his friends, who were then crying with their heads bowed down. After this, Hanúmána left orders with his servants, and jumped into the ocean from the summit of the Mahéndra mountain.

*Enter Sampátí.**

262. *Man.* Sampátí viewed the city of Lanká which was situate on the other side of the ocean, and at the distance of a hundred *Yojana*† from the abode of Sítá. And Hanúmána thinking that a diminutive body would not be able to leap over the ocean, stretched himself perpendicularly to such a degree as to reach the sky with his head.

263. When the progeny of the wind leaped so furiously as to resemble the *Garura* whilst flying, the ocean appeared still, and the aquatic animals were motionless and kept gazing in all directions and making a great noise.

264. A confusion was then occasioned in the camp of the Vánaras, who were thinking how Hanúmána could approach Ravana alone.

* The elder brother of Játayu.

† *Yojana* is equal to 800 English miles.

*Enter Surasā.**

265. *Man.* Hanúmāna, who had been devoured by Surasā, came out of her, and standing on the mountain Mainákā† slew Singhikā the female Rākshasa, who had obstructed his way : he then entered the city of Lankā.

SCENE, the city of Lankā.

266. *Man.* At night, Hanúmāna, the chief among the children of Pavana, entered Lankā, and began strictly to look after Sítā every where, on the brink of the water and the land; under shrubs, near walls and on trees; and in the palaces of Kumblhakarna‡ and Indra, on the summit and in the caves of hills; but not being able to find Vidēha's daughter, he became pensive, and thought thus.

267. Though I have looked after Sítā in the apartments of Rāvana's mother, brother, wife, minister, and courtiers, and in the dwellings of renowned personages; in palaces, and other secret places; yet have I been foiled in my attempt to trace her out. Perhaps, being fearful of Rāvana, she has plunged into the ocean.

268. The progeny of the wind, contracting himself, looked at Lankā and the palaces there, which appeared as clear as the rays of the full-moon, and then getting into the garden of Asoka clandestinely climbed the Asoka tree‡, whence he espied Jánakī surrounded by a number of female Rākshasas.

Enter a female Messenger deputed by Rāvana.

269. *Fem.* Rāvana is he whose orders are obeyed even by Indra, who has conquered the three worlds, who is Shiva's captive, and has his abode in this Lankā; who has sprung from Bráhma, and has none to equal him. If however there be any other as conspicuous, yet none possesses such qualities.

* A magical woman.

† Which spring from the Himálayá or snowy mountain, that divides India from the Chinese Tartary.

‡ Brother of Rāvana.

Enter Ravana.

270. *Rāva.* O Maithilī ! you who have a moon-like face, and afford cooling beams, save my life ; you who have deer-like eyes, my soul, be kind to me.

271. O daughter of Janaka ! Is it he who is but a devotee and an ignoramus that has occasioned such ill treatment to you ? he is but a worm of the earth, alienate therefore your affections from him, and love me, I beseech you.

272. O Sītā, compose yourself and accept the king's regards. Look at the golden city of Lankā, and at its king. He will employ his ninety-nine queens in your service ; Mandodari only shall be excepted. Rest assured that the king will do this for you.

273. O Sītā, look at my heads, which Mahēsha himself puts upon his head,* and which are now at you feet ; and despise me not. — Sītā hearing such expressions from the libertine spoke thus : “ Fie upon thee, for bearing the heads that were once offered up ! ” May such words of Sītā ever be auspicious !

274. *Sītā.* Know, thou wretch, that he who conquered Shiva, is he from whom Kārtavīryārjuna, (in whose custody thou wast,) learned the skill of arms, and by whom he has been subdued, and the same is my husband.

275. *Man.* The ten-headed Ravana fell at the lotus-like feet of Jānakī, and looking at her, addressed her thus :— “ If you are not pleased even at Indra, the king of the deities, prostrate at your feet from fear, what then may I do ? O instruct me how to act.”

276. Sītā, in reply to the king, gave utterance to the following words which flowed gently, though angrily, from her sweet lips. “ I shall be pleased when Rāma shall have slain Ravana with his arrow, and when vultures shall put their claws upon the head of the deceased.”

* It is said, that when Ravana was in the act of worshipping, he severed his ten heads, and offered them to Shiva in order to gain his favor.

277. *Sítá*. As there is a difference between a crow and Garura; between a jackal and a lion; between a fire-fly and the sun; such is the difference between you and the son of Raghu.

278. *Ráva*. You shall lament for the destruction of Ráma by me. *Sítá*. Not of Ráma, but of Kráma,* to a certainty. *Ráva*. Why are you mortifying your comely person from self-esteem? *Sítá*. Certainly, because of your unpleasant words.

[*Hanúmana* laughing at their conversation. *Rávana*, being reproached by *Sítá*, withdraws.]

Enter Trijatá.

279. *Sítá*. Pray, tell me how *Rávana*, who is strict in his duties, could have been guilty of decoying such a woman as I who am another's wife?

280. *Trij.* *Sítá*, he who is once pierced with the love shafts of Manamatea (Cupid,) never regards either morality or sobriety.

281. For the breast of *Rávana* even *Indra*'s weapon was blunt; the circular weapon of *Hari* was bent when it struck such a breast; the rod of the regent of death was broken into a hundred pieces; and the rope of *Varuna*† was torn; but the arrow of him who holds the arrow of love, has pierced through that breast. Now I, who am a female messenger, ask where is your love for that arrow, and of what tree has it been made?

282. *Hanú.* (*seeing Sítá.*) Pray, who are you, whose eyes are like the petals of the lotus, who wear yellow silken cloth, and who hold fast the branches of trees, and are eminent for beauty?

283. Why are tears of grief gushing like a stream from your lotus-like eyes, or water flowing from petals?

284. *Sítá*. I am the daughter of *Janaka*, the mighty king of *Vidéha*, and the wife of the wise *Ráma*: my name is *Sítá*.

* She means the destruction of *Rávana*'s garden, which is signified by *kráma*.

† The Indian Neptune.

285. *Hanú.* What are Rāma's valiant deeds? *Sitá.* He has saved the Raghu tribe, and fulfilled his contract* with Janaka: he has also defended his subjects, and maintained his faith.

286. He is skilled in arms, and versed in the Védas and all the other sciences pertaining to them; and he is strong in his faith: he is renowned in arms, and has a shell-like neck,† and a noble mind.

287. *Hanú.* (*shewing a ring.*) Rāma, of noble descent, of fair complexion, and of a pleasing appearance, has sent this gold ring of chaste work.

288. O mother Jānakī! *Jan.* Who are you? *Hanú.* I am Hanúmāna. *Jan.* Who has sent you? *Hanú.* The respected Raghu, as a messenger. *Jan.* What is that in your hand? *Hanú.* A gold ring.

[*She takes it in her hand, and presses it; crying at the same time aloud for Rāma, who had induced Hanúmāna to come to her.*

289. *Man.* Sitá, on looking attentively at the ring, on which was the picture of Rāma, and which was ornamented with precious stones, exclaimed:—"I see he participates in my grief." So saying, she fainted away. On recovering her senses, she asked:—"Is Rāma so very weak and reduced?"

290. *Hanú.* Shrí Rāma, from want of your presence, is sad upon the mountain, and finds nothing to please him: his body is as hard as a mountain gem while it is yet entire. The earth‡ which is named after him is not yet cleft. *Sitá.* Pray, how have you crossed the ocean?

291. *Hanú.* Under your auspices, a favourable wind, and the complaisance of your husband, I have crossed it; and I have from these three favors, had strength to overleap the ocean, which I considered as the mere print of a cow's foot.

[*Sitá recovers her senses a second time.*

* Of bending the bow.

† In allusion to the convexity and thickness of a turbinatè univalve shell.

‡ The first of the five elements, the names of which are earth, water, air, ether, and light, or energy; these make up the corporeal frame.

292. Where* the moon appears like the sun, scattering his beams as sparks of fire, and where he exhibits himself though he is camphor colored, like Indra's thunderbolt, where his disc appears as if in alarm, and where the wind is as the submarine-fire, and the sandal wood† thereof as the conflagration of a forest. *Sitā*. Take these fruits‡ as a token from me, and go quickly to Rāma.

293. Lay one of these fruits at the lotus-like feet of Rāma; distribute two of them to the army; give the best one to Sugrīva; and one to Lakshmana with my blessings. After this, you, the promoter of happiness to the army, shall take it.

294. *Hanū*. O moon-faced! I am Rāma's messenger, what can be insurmountable to me, the head of the Vānaras, who are apt to kill their offspring!§ It appears that Providence is now favorable to you, but Lakshmana is grieved on your account.

SCENE, a mangoe garden in Lankā.

295. *Man*. When *Sitā* had concluded her kind expressions, the mighty son of Pavana resolved to destroy the garden; he therefore instantly disguised himself as an old Brāhman, toothless, with red eyes and grey hairs, and in that shape reached the garden gate, where he humbly addressed the porters as follows:—"Brothers, favor me with some of the fruits that are lying at the foot of the trees."

296. *Porters (to Ravana)*. The garden, where the wind blows gently; the sun is terrific and warm; the clouds are ready; and Vishwākarma|| is always in waiting to repair old delapidated walls; has just been destroyed by a single monkey.

[*Exeunt Porters.*]

* The ocean.

† This wood possesses the quality of cooling when it is rubbed with water and applied to the body; it denotes therefore, a cooling substance.

‡ Mangoes.

§ It is natural with the male of monkeys to destroy their cubs (particularly the male ones). The females therefore take all possible care to remove them as soon as they are born.

|| The architect of the deities, declared to be the son of Brāhmā.

Enter a wounded Porter of the Garden.

297. *Wound. Por.* Listen to me, my lord ! A cruel Hanúmána has in sport uprooted all the trees, and in anger destroyed all the porters, except one who has been providentially spared to bring you the news.

[Rávana, hearing this resolves to encounter Hanúmána, and sends an army of Rákshasas for the purpose.]

298. *Man.* Rávana, affected at such news, asked : " Is it a Hanúmána that has so easily crossed the mighty ocean ?" And being ashamed he bent down his head, by which his earrings dropped, and he began to reflect that this envious beast must be for Ráma, and must have come to Lanká to shew its prowess. The progeny of the wind thus gave much trouble to the ten-headed Rávana.

299. *Trij.* Hanúmána, having been deputed by Ráma, complimented Sítá with a ring.—" What, what ?" exclaimed the courtiers, all of whom were standing about the throne, with a commission to Akshaya, the eldest son of Rávana, to catch the beast.

Enter Askhaya.

[When Akshaya, by command of Rávana, prepared to set out, the courtiers thus addressed him.]

300. *Cour.* An undaunted Hanúmána, having jumped over the wall and city-gate of Lanká, bids open defiance to all. Think on this, O prince Akshaya, before you meet him.

[Akshaya opposes Hanúmána and falls; Shakrajit permitted by Rávana, goes against Hanúmána.]

301. *Cour.* The king, being informed of the death of Akshaya, sends Shakrajit in arms to bring you down, O Hanúmána : whither have you fled ?

302. *Shakra.* O Māruta ! (Hanúmána,) you have given some hopes to Sítá by intelligence from Ráma and others, and have taken from her the most valuable jewel as a sure token for the lord of the Raghu tribe ; and you have spoiled the garden Ashoka, and destroyed Akshaya and other Rá-

kahasas without hesitation. You have now made yourself a captive to see Ravana.

[To Hanu.

303. *Rava.* O Hanumana, vile messenger, how have you overleaped the insurmountable ocean, which is filled with aquatic animals, and which has terrible waves? How have you come hither without a car? * Tell me who sent you, and what is your name? fear not: I shall never kill you.

[To Hanu.

304. *Hanu.* I have been deputed by Shri Rama and Lakshmana, who are of renown, and who reside on the hill *Chitrakuta*, to go on a strict search after Sita. I have long obtained a boon from Shiva, which enables me to go from place to place. Know, Ravana, that I am the son of the wind, and that my name is Shri Hanumana.

305. Shri Rama, who has destroyed the powerful Vali, and strengthened the troop of the Vanaras, and who has made Sugriva a great king, and is always happy with his companion, who is sorrowful at the words† of all the deities, now shines like the Regent of death, at the loss of Janaka's daughter.

306. *Rava.* Who are you, Hanumana? *Hanu.* I am the son of the wind, and the messenger of him who holds a sharp weapon, and is the master of arms in the world, whose strength is such that the mountains *Trikuta* and *Suméru* are but trifles in estimation, and in whose presence many Ravana's like yourself are but as insects.

307. *Hanu.* Know, Ravana, that though I, the son of the wind, am alone, and you possess ten heads and are the king of millions of subjects, yet am I able to succeed in battle and get Sita back. But Rama seems resolved to touch the earth‡ with his right hand, and, as he declared to Sugriva, to kill you himself.

* Meaning the car of Ravana, which has the power of passing through air.

† Complaints of the deities for Ravana's oppression towards them.

‡ An ancient Hindu custom of swearing.

308. O Rávana, who art inferior to all Rákshasas, and a beast, ignorant wretch! I advise you to leave off your vain boasting, to present the daughter of Janaka to Ráma, and to lie prostrate before him, if you seek the enjoyment of your kingdom and desire to leave it to your sons and grandsons after you.

309. If you mean to preserve your life, and the lives of your sons and grandsons, your brothers, relatives, and friends, as well as your generals and subjects, go then with all your hearts' desire to Ráma, the great and glorious, and restore Maithilí (Sítá) to him.

310. You are to be the king of Lanká, until you have seen the son of Dasharatha's face, the embankment of the ocean, and the destruction of Lanká; and until you witness the death of your friends, sons, relatives; or until you have yielded yourself up to Ráma, the lord of men.

311. Although you may be the ruling king of Lanká until you see Rághava, yet, when he arrives, where will you and Lanká be?

Enter Vibhíshana.

312. *Vibhí.* (to Rávana on finding him incensed.) I find no mention made in our religion of destroying a messenger; but it is said, that if such a one use indecent language, he should be punished either by disfiguring or chastising him, or shaving his hair, or inflicting some marks on his body.

313. It is advisable soon to burn the long tail of Hanúmána, which is his only ornament, and then to let him depart.

314. The king was about to kill the messenger, but being enraged at hearing Vibhíshana, he tied Hanúmána's tail with a cloth, and set fire to it to disfigure the beast.

315. *Ráva.* Now a fire has broken out. *Hanú.* Desire the clouds to shower rain. *Ráva.* The wind is too high. *Hanú.* It shall cease, for all the inferior deities are subject to you.—By such expressions of Hanúmána, the heart of the ruler of Lanká was as much in a flame as the city itself.

[At this time, the inhabitants began to deliberate thus.]

316. Is it the sub-marine fire of the ocean that we see, or the sun appearing in its fiery orbit? It is either the lightning flashing in the sky, or Shiva exhibiting his fiery forehead; it is either the fire of dissolution or the rainbow in the clouds; or the mountain Suméru, or the polar star visible in its orbit, or the same Hanúmána with its long tail.

317. *Hanú.* I am now consuming the city of Lanká, which is well peopled and ornamented with crystals and precious stones, for your crime of stealing Sitá in the absence of Ráma and Lakshmana.

318. *Man.* At this time, several Rakshasas named *Agni-mukha* being alarmed, cried out incessantly for water. But the fire not being extinguishable, Lanká was consumed.

319. *Ráva.* Be quick in securing the stables of horses and elephants, my bed-room, the rooms of my wives, the cabinet of my jewels, and my treasury; for the wind is blowing hard and the fire is blazing: the eyes of damsels appear to be hurt by the smoke, and their breasts are beaten by them with violence: the young as well as the old cry bitterly from fear, and the shrieks of women are heard from all quarters.

320. *Man.* When the lord of Lanká saw that Lanká was in flames, he cried out incessantly for water, from the neighbouring ocean and river, to quench the fire.

321. *Ráva.* None of the Nikumbha,* Kumbhodara,* and Kumbhakarna, were able to put out the fire, that had broken out in the room of Mandodari,† by means of water. Hence, their having the names to which is prefixed the word *kumbha* (pot) is useless.

322. *Man.* After the destruction of Lanká, the son of the wind presented himself before Sitá in the garden of *Ashoka*, and said:—"I have consumed *Lanká*; pray, lady, now give me leave."

323. Sitá, like a deadly female serpent against her enemies, gave Hanúmána her head-jewel as a memorial for her husband.

* The sons of Kumbhakarna, who is the brother of Rávana. † Rávana's wife.

324. *Sítá.* Convey this news to Ráma, (who upon one occasion, decorated my cheeks with red arsenic by applying it first to his hands,) that I shall endure this life only a month longer.

325. *Man.* The son of the wind, after destroying Lanká, unhesitatingly returned and joined Jambuvána, the general, to whom he gave a narration of his exploits; by which the general was much delighted: Hanúmána then went in company of other Vánaras to the garden named *Madhu-rana*, which was Sugriva's choicest place of resort for relaxation.

326. In that garden was a porter named Dadhi-mukha; the Vánaras overpowered him, and by that means went into the garden, where they indulged themselves in pleasure: the defeated porter at this time went to Sugriva.

[*Exeunt.*

ACT VI.

SCENE, the *Vindhya* hill.

Enter Dadhi-mukha and Ráma.

327. *Dadhi.* Be prosperous, O Sugriva, at whose command the Vánaras have got upon the mountain *Vindhya*, (to meditate upon Vidéhi,) where there was a garden which they entered with the intention of destroying it. The Vánaras then saluted the deities that were on the mountain, and, having obtained fruits in return, eat them with relish.

328. *Ráma* (to Sugriva, not knowing of Hanúmána's arrival.) It is a month now and Hanúmána has not yet returned from Lanká; may he be prosperous! I fear, however, that he has been ensnared.

329. Hear me, O Sugriva! how strange it is, that no intelligence has been received regarding Hanúmána! I fear because of the dangerous ocean and the strong citadel of Lanká, as well as the ten-headed Rávana, who is both wicked and dangerous. Perhaps Hanúmána has been destroyed in his hazardous enterprise, particularly from using such language as may have caused Rávana's displeasure.

330. *Sug.* (to Ráma on Hanúmán's return from Dadhimukha.) We have a garden on this mountain called *Madhuvana* into which Hanúmán, being successful in his undertaking, has entered, and which he has destroyed. We believe therefore that Hanúmán is successful, and that his return is not untrue.

Enter Hanúmán.

[*While such conversation was going on, Hanúmán appeared with a smiling countenance.*]

331. When Hanúmán, the chief general and the greatest warrior, presented himself before the distracted Rama, it was cheering to him like the return of the spring.*

332. *Ráma.* Hear me, O Hanúmán. *Hanú.* What is your command, my lord? *Ráma.* Have you seen Jánakí? *H.* I have. *R.* Is she alive? *H.* She is. *R.* Does my beloved think of me? *H.* She does. *R.* Is she emaciated? *H.* She is. *R.* What does she utter? *H.* The names of Ráma and Lakshmana. *R.* What proof have you of all this being true? *H.* Here is her chief ornament.

[*Hanúmán then gives the jewel of the head, as the first taken of her.*]

333. *Man.* Rághava, on receiving the jewel, put it round his neck, and now and then on his breast and back, and addressed it in a fit of deep love, to know the welfare of its possessor: he then bathed it with his tears, and looked at it attentively.

334. *Hanú.* You once decorated the cheeks of Jánakí with red arsenic by first rubbing it with your hands; this is the second proof I have of my visit to Sítá.

[*Ráma attempts to embrace Hanúmán.*]

335. *Hanú.* O Rághava, I am not worthy of your embrace, for I have not been able either to drink the ocean,

* One of the six seasons of the Hindus, each of which continues two months; viz. cold, dewy, vernal, hot, rainy, and autumnal.

or destroy at once Rāvana's mansion; or bring his heads; or convey Sītā to you.

[*At saying this the son of the wind felt much ashamed of himself.*]

Rāma. What more remains to be done by you when you have consumed Lankā?

336. Hanū. O Raghu-nandana! Lankā has been consumed by the fire of your anger; as for me, I have been but a mere agent in applying the fire. Rāma. You have done every thing by overleaping the ocean.

337. Hanū. My lord, your lustre is like the sun's, and it is that which has dried the ocean, so I fearlessly walked through it as through dry land. As to the water with which it appears filled up, it is the tears of the female Rākshasas; hence vain would be my boasting of having overleaped such an ocean.

[*Rāma and Hanūmāna sitting together begin to converse with one another.*]

338. Rāma. Where does Sītā reside? Hanū. In the secret garden of Rāvana. R. What kind of passage is there which leads to it? H. Dreary, but I fortunately made my way through it.

[*When the son of the wind spoke thus, Rāma became senseless from fear and joy, which his eyes betokened.*]

When Rāma recovered from his trance, he asked;—"How is Sītā?"

339. Hanū. The moon-like Sītā is darkened in her complexion; her eyes are the deer's; the tips of her fingers look greenish like tender leaves; her sweet voice is like that of the female cuckoo, by which the good looking plume of the peacock appears shorn of its beauty.

[*Rāma inquires into the present state of Sītā.*]

340. Hanū. She is as weak as the moon on the first day of her appearance; her color is pale, and she looks like the blue stalk of the lotus; her tears are shed as copiously as the

current of the ocean; her grief is more ardent than fire. I have given you but a faint description of her appearance and suffering; she lives notwithstanding, and repeats your name constantly.

• 341. Naturally she is of a delicate make, but her separation from you has thinned her a good deal, even as learning is diminished when read on the first day of the waning moon,* and is therefore seemingly lessened.

[Rāma then questioned Hanumāna as to how he had gone over the ocean.]

342. *Hanū.* Our movements are merely from one branch to another; but in overleaping the ocean, I have done it merely by your favor.

343. Should a sinful person pronounce the word Rāma, he would overcome worldly fascinations, which are compared to the ocean; and can it be a strange thing for me to overstep the ocean, when in possession of your ring?

344. *Rāma.* What! overstep Lankā, which is a square city, encompassed with seven strong walls, and guarded by four hundred thousand generals and three millions of cars.

345. A city surrounded by three millions of edifices, and nine millions of holy places. Pray, how did you get through such difficulties, the ten-headed Rāvana being yet living;

346. And how did you set fire to the great Lankā which can hardly be approached even by the deities?

347. *Hanū.* Sitā's strong breathing and your fierce anger, O king, caused the destruction of Lankā; I was but an agent in the work. *Rāma.* How have you defeated Rāvana?

348. *Hanū.* That Rāvana, with his several necks, arms, and mouths, and a set of large teeth, frightened me much. Seeing him I was inclined to do mischief, for whoever respects you can do much harm; but on second thoughts I declined as a mere servant to do that which properly is the province of

* It is still the practice of the Pandits not to teach their pupils on such days.

349. O Hanumāna, as a reward for your late services to me, I have only to give myself up to you as yours for ever, and for any services you may render me in future, we shall both be beholden to you.

350. Hanú. O Rāghava, you have many servants like me; I have not yet found a master possessed of so many good qualities as you.

[*Exeunt.*]

SCENE, *the ocean and Lankā.*

351. Man. On the fifteenth day of the moon's increase, in the month of September, and on the tenth lunar day or Vijayā,* Rāmachandra proceeded to kill the ten-headed Rāvana, in company of Dwivida and Gaya,† and the numerous Vānaras, as well as their generals.

352. The Vānaras appearing delighted, reached Lankā, the frontiers of which seemed to be thrown into confusion by their heavy jumping and noisy chattering; the mountainous gardens and the whole city at the same time appearing shakened.

353. At the sight of Rāma, the city quaked, and the mountains oscillated; the tortoise and the serpent under water, as well as the deities, felt terrified. Moreover, Vibhīshana from fear thought of fleeing into some secret place.

354. Rāma (*on the brink of the ocean, aside.*) Lankā appears situate on the shore of the ocean, and blockaded by strong walls, within which are troops capable of doing mischief even to lions; among these, are the valorous Vibhīshana and others, who guard the place. Add to all this, there is the ten-headed king, my worst enemy, who is himself a renowned warrior. Amidst such difficulties, I find my brother but a babe, and my friends are the Vānaras; but the only help I have is in my bow.

[*Rāma then looks at it, and calls upon it to exercise its own power.*]

355. Hanú. Command me, my lord, one way or other, whether I am to root up Lankā in an instant and bring it

* The 15th day of the Durgā festival, or the day fixed for throwing the image into the river.

† The names of the Vānaras.

here; or I am to bring *Jambudīpa*;^{*} or I am to drink the water of the ocean and dry it, or overthrow the mountains *Vindhya* and *Mandara*; or make a bridge over the ocean with the stones of *Sunéru* and *Trikūta*.

356. *Man.* Ravana, thinking Lankā to be in a dangerous condition, summoned all his old and skilful warriors, and asked several of those champions, as well as the inspired devotees, if they had heard any thing relative to that city, and what they thought of it.

357. The mother of Ravana, named Nikasha, advised Vibhishana to refrain from mischief. And Vibhishana, saluting the lord of Lankā, said; "O king, forsake Sitā, whose life is endangered by the Rākshasas; for if one single Hanumāna has committed such depredations in this city, what man of common sense would dare to face such a Hanumāna?"

358. *Vibh.* Subdue passion, which destroys, by the root, a whole race, and sullies fame, and think of Rāma, by whom one's family renown is preserved; abandon the thought of going to war without a cause; and return Maithilī to the son of Dasharatha.

359. If a messenger of Rāma could consume Lankā, destroy a well-known garden, and overleap an ocean; consider what may not Rāma himself do.

360. None among Ravana, Mahodara, Kumbhakarna, Atikāya, and Indrajit, is able to compete with the son of Dasharatha in valour: he has the strength of a hundred Indras.

361. His arrows, which have golden wings, and are very sharp, are like Indra's weapon. They are discharged as swiftly as the wind, until your heads are blown off. Return therefore, Maithilī, to the son of Dasharatha.

[To Ravana.

^{*} By the geography of the *Purānas*, this is the central division of the earth, including the whole of Hindustān.

Enter the son of Kumbhakarna.

362. *Son of Kum.* Rávana is by no means less powerful, for he has raised *Kailásha*, the summit of which is as white as quartz, and which is so very heavy, that it stops the motion of the earth, and is not shaken even by the skipping of *Tripura-hara* (Shiva,) and he has uprooted other hills.

[*Pointing to Rávana.*

363. *Ráva.* There are many able champions, who have fixed upon a place in *Lanká* for battle, at which place the most powerful warriors are quartered; and so valorous am I, that from fear of being crushed under my arms, the mountain *Kailásha* discharges arsenic and bloody substances till now.

364. In my house *Indra* is the maker of flowery garlands, the *Sun* is the porter, the *Moon* is the umbrella holder, the *Wind* and *Varuna* are the sweepers, and *Fire* is the cook. Have not you found them doing service? Moreover, *Rághava*, though of human kind, is food for *Rákshasas*, how then does he deserve praise?

365. *Vibhí.* *Ráma* is noted for courage among the brave; his fame is always sung by bards: his arrows pass through a range of seven palm trees.

366. I dreamt last night, as if I were beholding the sun and the rainbow without any appearance of clouds, and, strange to say, as if I were eying *Ráma*, to whom you should give up the daughter of *Janaka*, and with whom you should contract friendship.

367. How can you pronounce *Ráma* to be of human kind, when a messenger of his, a young *Hanúmana*, has overleaped a terrific ocean, and entered *Lanká* (which had not been even approached by the deities,) and slain all the keepers of the garden at *Lanká*; nay, destroyed the garden, and had a sight of *Janaka's* daughter? Furthermore, he has put to death *Akshaya*, and destroyed *Lanká*, and returned to *Ráma*.

368. You seem to me as if on the point of dying. I may add, that I entertain no doubt as to that, for you are void of judgment, since you do not attend to my advice, given you publicly before courageous *Rákshasas*.

369. *Man.* When Vibhishana, the minister, was kicked by Ravana, he appeared senseless, and ready to fly instantly to Rama.

370. *Vibhī.* (*while going away.*) Ravana, I entreat you yet to give up Sitā to Rama, with some valuable presents and ornaments of precious stones, as well as costly apparel, and then you may fearlessly reside at Lankā.

371. *Rāva.* I know Sitā to be the daughter of Janakā, and Rama the incarnated deity himself, and though I am sure to be slain by Rama, I am not inclined to give up Sitā to him.

372. *Man.* Vibhishana, in company of four descendants of ministers, flew in the air as meteors in the Rakshasa family to cause disturbance at Lankā, and then he reached Raghava.

[*Exit Vibhishana.*

SCENE, the ocean and Lankā again.

373. *Man.* When Vibhishana, appearing as millions of suns in splendour, approached the gate, every one took him at a distance for Ravana, and therefore the Vānaras were dispersed.

374. Hanumāna then ascertained, that it was Vibhishana and not Ravana. Vibhishana was now so eager, that he meant to fall at the feet of Rama as black bees upon lotuses.

Enter Porters.

375. *Porters.* My lord, there are five Rākshasas at the gate, of whom Vibhishana, the brother of Ravana, is one; and the others are the descendants of ministers, who seem to expect refuge under your lordship, in order to be freed from all fears. We however are ignorant of the cause of their arrival.

[*To Rama.*

[*Rama looking at Hanumāna.*]

376. *Hanū.* O son of Dasharatha! True it is, that Ravana has a brother named Vibhishana, whose younger brother is the ever-sleeping Kumbhakarna. The former possesses all the virtues of his ancestors, and by him Lankā is secured.

•377. *Ráma.* If this man be honest, why has he been dismissed by *Rávana*? *Lak.* True; an honest person is under no difficulty, as for example let us refer to the case of *Sugriva* and *Váli*.

378. This is the brother of the chief of *Rákshasas*, which I perceive by his gait; pray tell me what is to be done: it is inconsistent with the doctrines of the *Kshétris* to wrong one who seeks refuge.

[*Pointing to Vibhíshana.*

379. *Vibhí.* (to *Ráma*, approaching him.) O *Ráma*! your fame as the chastiser of the ten-headed *Rávana*, is like that of the goose, which whilst soaring in the air was impregnated by *Brahmá's* gander,* and flying horizontally laid an egg like the moon's orbit. Such fame is whiter than the jasmine produced on the banks of the celestial *Ganges*.

[*Referring to the Moon.*

380. O hero, your fame is brighter than the waves of the milky ocean, and even the moon is unworthy to be compared to you in renown; for he has black spots, but he would be worthy of such a comparison if the deer† which is in his lap, come upon the terrace to feed on the grass which covers your enemy's palaces.

381. You can sever the arms of the ten-headed *Rávana*, with the sharp arrows which are in your quiver, and your scimitar is sharp enough to decapitate *Indrajit*, if you, the husband of *Jánakí*, be bent upon it.

382. You are he (*Hari*), who once rescued the earth from the desolating ocean by assuming the shape of a boar, and using your assumed teeth on the occasion. The earth is so very mighty, that it is supported by a tortoise, a serpent, an elephant, and *Suméru*, at whose disturbance the earth shakes.

* By the Hindu mythology, *Bráhmá* is said to be mounted on a gander.

† This, according to Hindu *Puráns* or histories, took place, when the moon was subject to a pulmonary consumption, and finding no relief, he had recourse to *Shiva* for advice; upon which, he was told to keep always a deer in his bosom for the cure of his malady.

383. O sire! chief of the Raghu tribe, the tortoise is like a pedestal, the serpents are like sticks, the earth is like a lamp, the water of the ocean like oil, the mountain *Suméru* like a wick, the rays of the sun like flame, the gloomy atmosphere like lamp-black, and the troop of your enemies like grasshoppers. These are the apparatus of your ardour, which is like a torch.

384. Though *Brahmá* himself were the holder of the scales; and the earth, the balance; the serpent, the string; the mountain *Suméru* the weighing stones on one side; and the famous club of *Dāmodara*,* the prop; yet your high virtues would overbalance them.

385. O warrior, your army is bent upon defeating your enemies, troubling the tortoise, and causing devastation in every part of the world, by breaking mountains, drying up the ocean, and overwhelming the sun (with the dust of their feet,) and by overcoming your enemies, and causing thereby a tumultuous sound.

386. If you take my words for true, I should add, that poets aggrandize you by mentioning your good qualities. O my lord, the oceans are already dried by the heat of your anger; but the waters with which they are filled, are the tears of your enemies' wives.

387. My lord, your *Hanómána* has consumed *Lanká* by means of the following things, viz. a car as swift as the eye-sight, a bow which is like the head of the serpents, *Hanómána* himself being like *Shiva*, and the character like *Brahmá*, the arrow like *Vishnu*, and the other materials like those with which *Shiva* once consumed the abode of *Tripúra*.†

388. *Sug.* (pointing to *Vibhishana*.) How can he, who has no intimacy with his own relations, have any with a

* One of the names of *Krishna*, who being excessively unruly and mischievous, was bound by the waist with a rope by *Yashodá* his foster mother.

† The name of a demon.

stranger? Hence Shoumitra being fearful exclaims:—"Let Vibhishana keep at a distance."

[To Lakshmana.

389. *Man.* Vibhishana, hearing a great noise issuing from the Vánaras, feared awhile, though he was valorous, and looking at Ráma's countenance, as full of attraction as that of the protector of refugees, was stunned and could not proceed onward or go backward.

390. *Ráma (seeing him.)* My arrow never flew *twice* in one direction; I never took any one *twice* under my protection; I never extended my favour *twice* to the needy; nor has a word proceeded *twice* out of my lips.

391. *Hanú.* (*guesses the secret intention of Vibhishana.*) Perceiving Sugriva's prosperity and Lakshmana's fraternal affection, Vibhishana thinks in himself what course he is to follow.

392. *Sug.* My lord, Vibhishana has an elder brother, who is the chieftain of Lanká, but Hanúmana has already spoken of the former's great virtues.

[To Ráma.

393. *Ráma.* O younger brother of the king of Rákshasas, are you well?—*Vibhí.* Very well, and gratified at seeing you and Lakshmana.—*Ráma.* We have guessed your object in coming to us; you are therefore proclaimed this day the ruler of Lanká.

394. *Man.* Lakshmana, finding how attached Vibhishana was, anointed him king of the capital of Rákshasas, (*Lanká,*) it being usual with the great among the Raghu family, to afford protection to those who seek it.

395. *The Vánaras.* We have this day observed the lord of the Raghu tribe perform the rite of anointing Vibhishana with his own hands: we are therefore witnesses of the fact of Sugriva being made a king, which is known in *three* worlds;—we hope he may be successful in his business; for we are witnesses of the fact.

396. *Ráma (aside.)* O reverend ocean, let thy waves subside and make way for me, I beseech thee and pray to thee with joined hands, for Sítá has been decoyed by Rávana; by such means wash away the stain on my character.

[Rāma, after fasting three days and being vexed with the ocean, thus addresses Lakshmana.]

397. To beg a favor of another indicates poverty and defeat; and although none of the *Ikshvaka* family has been accustomed to do that which I have done, yet the ocean has not complied with my request, I am therefore induced to hold out my hand to you for my bow.

[He stretches his hand.

(The OCEAN and the SUN in conversation, at sunrise.)

398. *Sun.* O Ocean!—*Ocean.* I salute thee. *Sun.* Why art thou retreating? *O.* From fear of Shri Rāma's arrows which are let off. *S.* What fear is there so long as your sons* are in your favor, for Rāma has the word *Chandra** (moon) prefixed to his name; and *Lakshmi** in his house; he has *nectar** in his word; his hands are as the *kalpa** tree; and the points of his arrows are *poisoned*.*

399. *Rāma* (in anger.) O Shoumitra! give me my bow and arrows, which are like a destructive fire; and I shall dry the ocean to facilitate a passage to the Vānaras.

400. By the discharge of my thunder-like arrows, I shall dry the ocean and fill it with dust, or make a land of it, or a barren field, or a heap of ashes, or I shall make it appear like a sheet of water at a distance.

401. *Man.* Shri Rāmchandra was much irritated on going to the abode of the ten-headed Ravana, and therefore he took his fiery weapon to discharge it at the ocean, upon which the mountains *Mēna* and *Himālaya* shook.

402. When the chief of the Raghu tribe had discharged his arrow, it was smoky all over; the crocodiles were frightened, and the shells of oysters and other shell-fish burst.

403. *The Ocean* (submissively.) My lord, your arrows have an unlimited and piercing quality to cause dissolution.

* These are found in the ocean, according to Hindu mythology; they are therefore figuratively termed the offspring of the ocean.

As for my water, it is of little consequence; therefore, be so good as to cool your anger, and have a bridge constructed over me with the mountain-stones that have been brought by the Vánaras, and then you shall have an easy and free passage. •

404. *Nala** (eulogising Ráma upon commencing the bridge.) I praise Ráma who is comparable to a very valuable pearl, and to the mountain *Chitrakúta* as a casket; and to *Kaushalyá* as a pearl-oyster, which is an ornament for *Jánaki's* neck.

[*The Commencement of the Ocean embankment.*]

405. *Man.* The mountains which were deep rooted having sunk, and their summits which reached the sky having been scattered on all sides, by *Hanúmána* and the other Vánara messengers pulling them down, they were brought with great difficulty, and with them a floating bridge was made over the ocean by *Nala*.

406. *Sug.* (eulogising Ráma.) The chief of the Vánaras being somewhat experienced, removed the most formidable hill upon which the ordinary elephants had an opportunity of drinking the water of *Mandákini†*, which had been destined for *Airávata‡* to drink.

407. *Vibhí.* The stones that have ever been under water are now floating, evidently to terrify *Rávana*, and further your design. It is not, my lord, owing to the qualities of the stone, or the attraction of the water, or the abilities of the Vánaras; but it is evidently owing to you, that they thus swim on the surface of the water.

[*To Ráma.*]

408. *Sug.* To associate with the wicked is to put honest people to trouble; as for instance, *Rávana's* having carried away the wife of *Dasharath's* son has been the cause of *this* ocean being bound as it were by a bridge.

* A name of *Vánatá*.

† The celestial Ganges.

‡ The name of *Indra's* elephant, the same that is the guardian of the northern quarter.

409. Knavish persons are harmful to honest individuals; for example, Rávana having decoyed Sítá, the great ocean is made a sufferer by it.

SCENE, *Lanká, on the other side of the ocean.*

*Enter Prahasta.**

410. *Pra. (hearing of the embankment of the ocean.)* For Ráma to erect a bridge over the ocean, and slay the king of Rákshasas (Rávana) with his arrows, and for him to get Sítá back, would be as impossible as it would be for elephants to get into the nostrils of mosquitos.

411. *Man.* When the bridge was commenced upon, Rávana laughed; when half the ocean was embanked, he was surprised; when it was finished, he perspired and shook like a mountain by the wind at the time of universal destruction.

412. *Ráva. (hearing of the bridge of stones under water.)* Fie unto thee, that bearest the name† ocean, the main, the great sea, &c.

413. *(Again hearing of the embankment, and being terrified, asks the minister abruptly.)* Is it a fact, that a bridge has been constructed over the ocean?

414. Though the sage‡ that was born in a pitcher had drunk thee up; and the deities, as well as demons, had churned, and Ráma has now bound thee; yea a Vánara has over-leaped thee; yet the people speak of thy greatness as the chief thing and of the fountains of thy waters.

[To the ocean.]

415. *Man. (regarding Lanká.)* The inhabitants of Lanká fearfully said:—"This Hanúmana is the only gem in the army of the Vánaras: his tail was so long that it used to touch the sky, and resemble a flag-staff; strange, that the great Hanúmana should return here!"

* One of the ministers of Rávana.

† A commentator has it, that Rávana pronounced the ten synonymous names of the ocean with his ten mouths.

‡ Agastya, who is frequently named in the Hindu writings.

416. Eighteen hundred thousand millions of Rāghava's generals prepared to proceed by the bridge.

417. Rāvana, hearing the tremendous noise of the Vānaras at Lankā, commanded Kumbha, Nikumbha, Sārana, and Suka, to prepare themselves for combat.

418. All the people were frightened by the brawling noise of Sugrīva's army (the Vānaras) on the bridge; and Rāma fixed a camp on the hill *Subēla* (which was in the forest,) with a view to destroy the lord of Lankā.

Enter Suka and Sārana.

419. *Man.* By desire of Rāvana, Suka and Sārana disguised themselves in the shape of Vānaras, and came to Rāma's camp as spies to number his army. Vibhīshana coming to the knowledge of this, arrested them; but Rāma, seeing them in that plight, rescued them instantly, and they went their way with Rāma's leave.

420. *Suk. and Sār.* We see there is no room for a mustard, what then are we to say as to the number of Rāma's army? Every quarter, every forest, as well as the ocean and the caves of mountains, is full of them. Even your brother, who confined us, is in the army. But the noble-minded Shri Rāma has set us at liberty at once. Now you may act your part in all haste as may be deemed necessary.

[Rāvana from the terrace of his palace, inquires of Suka and Sārana, which among the enemy's force was Rāma, and they point him out.]

421. Where *Mandara** the flower, which is full of honey, drops; where all sorts of music are heard; and where the birds sing; there the azure-colored Rāma, with his lotus-like eyes, holds a bow in his left hand, and in anger looks to Lankā, whilst he turns his arrow with his right hand.

422. Rāma lies down with his head in the bosom of Sugrīva, his feet in the lap of Hanumāna, and his hands on the thighs of Angada,† and he makes his bed of the golden deer skin; moreover, he surveys the counting of arrows by his

* One of the five trees in the Hindu paradise.

† The son of Tārā, the envoy, a minister of Rāma.

younger brother (Lakṣmana,) and eyeing Lankā lends an ear to the words of your brother.

[To Rāvana.

423. *Rāva.* These are the arms* that have defeated those of Indra; and I am he who has conquered the universe; I am the governor of Lankā, and my name is Rāvana. But alas! I hear of the embankment of the ocean, and find that Lankā has been besieged by the Vānaras; to behold which, whilst I breathe, is insufferable. What then may I say, I have never so much as heard of these evils!

424. Strange it is, that the profligate Rāma, who is a devotee, should be aided by the Vānaras (whose abode is in caves,) and attempt to take back Janaka's daughter, whom I have carried away. To attempt this, is like attempting to extract the teeth of a lion, which by his sharp nails scratch the frontal globes on the elephant's head, and taste the bloody liquid which is converted into pearls.†

425. Ah! it is the Lankā of Rāvana, on entering into which, the wind, the moon, the sun, Indra, and others, fearfully render daily service, that is now invaded by the timid and cowardly Vānaras.

[Rāvana expressing the above, abused Suka and Sārana.]

Enter Nikumbha.

426. *Man.* Nikumbha, who is skilled in the art of transformation, having a letter from the ten-headed Rāvana, appears before the chief of the Raghu family, and presents it.

(The following are the contents of the letter.)

427. "*May good attend thee! Shri Rāvana's fame extends to the three worlds, and his letter is like Indra's weapon: it is addressed to thee, O Rāma, who residest in a wilderness. Rāvana has, it is true, carried away the daughter of Janaka; but dost thou, O ignorantus, mean to get her back with the help*

* Twenty in number.

† It is said, that pearls are produced in the head of elephants, when it rains on the fifteenth lunar asterism: the rain water by penetrating the pores of the head, is changed into pearls.

of *Sugriva's* force? if so thou shalt *gristle with thy own life.*"

(*Ravana* further authorized *Nikumbha* to speak to *Rama* the following words.)

428. "Even *Indra* and the other deities find it difficult to declare war with *Ravana*, and what art thou but a devotee? Dost thou then purpose to cope with him? Thy presumption is strange indeed: thou ignoramus, venture not to march against *Rákshasas*, but, abandoning the thought of regaining *Sítá*, return to thy home without delay."

429. *Nikum.* (to *Rama*.) I tell you also that your earnest desire to regain your beloved, who has been carried off by *Ravana*, from *Lanká*, on the strength of the *Vánaras*, is like the desire one may have to obtain a carbuncle from the head of a snake.* Do think upon your welfare.

430. *Ravana*, who has willingly offered his heads as an act of devotion to *Bhavaní's* husband (*Shiva*), and who has subjugated the deities, has the power to assume any shape he likes. And can you by suspending a bridge over the ocean, expect to subdue him; yea such a one who held the mountain *Kailásha* in his hand, and made low the Regent of death's haughtiness?

431. Until *Kumbhakarna* comes to battle, furious with rage and as noisy as the clouds at the universal dissolution, you may entertain the intention of regaining *Sítá*. But when he comes, you and the corps of the *Vánaras* shall not be able to stand still by his strong respirations, which are like a heavy gale at the time of universal destruction.

[*Exit Nikumbha.*

Enter Mandodari.

432. *Mando.* (*aside.*) You alone, *Ravana*, the youngest brother of *Kuvéra*,† have performed a surprisingly courageous deed by raising up *Kailásha*; but since *Rama* has defeated *Váli*, he is now the person to endanger the *Rákshasas*.

* A gem said to be produced in the head of the *Cobra de capella*, and to be noted for its alexipharmic virtues.

† The Indian *Plutus*, or god of wealth.

433. Since Hanūmán² has overleaped a dangerous ocean, entered Lanká, which was never discovered even by demons, and, having had a view of the city, has driven the porters from the garden, and destroyed the same, and has killed Akshaya, consumed the city, seen Jánakí, and returned with ease and safety, what am I to think of Ráma himself?

434. (*Aloud.*) Ráma is the descendant of the sun, and the son of Dasharatha, the great king; and he is himself ruler of the world, and obeyed by all for his justice. It is his arms that protect the *three* worlds, and it is he, who will destroy you for having carried Sítá away. Why then will you not acknowledge him?

*Enter Aravinda.**

435. *Ara.* My lord, we shall not at this crisis address you with panegyrics as bards do generally, but we shall advise your lordship in such manner as may tend to your prosperity. Please to consider, that you yourself were incapable of overstepping the circle which was made by Lakshmana on the ground with his bow, to secure Sítá; but as Ráma's Vánara has, though reluctantly, overleaped the ocean, certainly his master must be of greater prowess.

436. Is Ráma to be considered a common man when a menial servant of his, Pávana, has overleaped the ocean in the same manner as he would the print of a cow's feet, and having done so, has entered Lanká as he would his own habitation, and has seen and spoken to Sítá, nay spoiled the garden, and before you consumed Lanká?

437. *Mando.* A Vánara of great valour or one of Sugriva's has burnt Lanká and returned safely; but you who possess ten mouths, have observed taciturnity: what then can your warriors do? Now is Ráma accompanied by a strong body of the Vánaras, and on the eve of coming here by means of the bridge. Reflect, and give Sítá up, for your beloved wife entreats you earnestly to do so.

[*Egeunt.*

* One of Rávana's ministers.

ACT VII.

SCENE, *the ocean and the hill Subēla on one side, and Lankā on another.*

Re-enter Mandodari.

[*Mandodari persists in her counsel to Rāvana, on seeing that Sītā had not been given up by him.*]

438. *Man.* Mandodari, finding Sītā still cherishing her love towards her husband, was led to look upon Rāghava, engaged against the Rākshasa family, as a raging fire in a forest, threatening total destruction. Observing, therefore, that the contest would not end but in defeat on her own side, unless Sītā's attachment towards Rāma diminished, she was in great apprehensions about the result.

Enter Rāma.

439. *Rāma.* O chief of the Vānaras! He alone can venture to Lankā, who is the most courageous, and who has descended from a king and a learned man.

[*To Sugriva.*]

440. *Sug.* There may be men of royal extraction and yet not warriors, and there may be soldiers and yet not men of noble descent.

[*To Rāma.*]

441. *Man.* Rāma, who resides at the foot of the hill *Subēla*, who possesses a considerable force, and is well able to cross the formidable ocean and proceed in all directions, has commanded Angada, Indra's grandson, to go to Rāvana.

442. The son of Tārā (Angada) having overleaped the newly-built palaces, shook their walls with his foot, which occasioned a great noise like that of the clouds. Rāvana then inquired what all that was, and coming out muttered something.

Enter Angada and the guard of Rākshasas.

443. *Anga.* Tell me, ye Rākshasas, where Rāvana is, who having stolen the gem of Rāghava has decamped, who shall be like a grasshopper before the flaming points of Rāma's arrows, which illuminate the three worlds.

444. *Rāk.* Do not enter the place that Rāvana is in, but stay here without the camp, and in a few minutes retire: or thou, O brute, shalt faint from suffering under the weight of Rāvana's powerful arms; when thou shalt be like a deer under the paws of a lion, who will be able to save thee?

[To Angada.

[Angada appears as Kétu* and in pomp sits on Rāvana's throne.]

445. *Rāva.* Who art thou? *Anga.* I am the son of Vālī, and the ambassador of Rāghava. *Rāva.* Tell me, O Vánara! who Vālī is, and who Rāghava is? *Anga.* Ah! do you now forget him (Vālī), under whose strong arms you were once crushed, and actually fainted? Rāma is he who chopped off your sister's nose.

446. *Rāva.* (again absent minded.) Who art thou? *Anga.* I am the son of Vālī. *Rāva.* Why art thou here? *Anga.* I have been sent by Shri Rāma. *Rāva.* Hast thou heard any thing of Hanúmāna? *Anga.* He is gone some where for fear of our king. *Rāva.* What is the cause of his fear? *Anga.* His not destroying Rāvana and his strong army, his sons and his brothers.

[Rāvana on hearing this, was greatly surprised.]

447. *Rāva.* Who art thou? whose ambassador? and where art thou come from? Perhaps thou takest me for a straw; but know thou that I have conquered the whole world. *Anga.* Hark, O great grandson of Pulusta,† I am the progeny of him, who has subdued thee, and am come from the hill *Subēta*, as an ambassador and minister from Rāma; O brute, give Sītā up, or your life is in jeopardy.

448. Rāma that has perforated a range of seven palm trees‡ with a single arrow, and broken the great bow, and,

* In Hindu mythology, an Asūra, and the ninth planet; in astronomy, the dragon's tail or descending node, and a comet.

† A sage and the son of Brahmā.

‡ It is said in the *Nidhyatma-Rāmāyana*, that these trees stood circularly, and a serpent lay at the root of them under ground.

he that has lately erected a bridge over the ocean, and slain my father, is my royal master; know then assuredly, that this Lankā is but the pollen of his lotus like feet, and I the same.

449. *Rāva.* Who is Rāma? *Anga.* It is he that defeated Bhṛigu. *Rāva.* Who is Bhṛigu? *Anga.* It is he that made a proclamation of victory; art not thou aware of his renown? and it is he that slew the king Haihaya and others. *Rāva.* Who was Haihaya? *Anga.* It is he that kept you in confinement.

450. *Rāva.* Who art thou? *Anga.* I am the descendant of a king of the Vānaras. *Rāva.* What can the lord of the Vānaras say, when I am in my palace, and when Indra and others serve me daily as servants? What can Rāma do by coming here in company of his Vānaras, by his crossing the bridge made on *Ratnākara*?* He will be like a grasshopper on the fire of my anger.

451. *Anga.* We have heard of many Rāvanas like you, one of them was beaten by Kārtavīryārjuna, one was supported by some female dancers, who were engaged by the king of Daityas (Titans,) in prison, and one fled from my father. Art thou one of those Rāvanas, or of a different race?

452. *Rāva.* I have the pride of having raised the mountain *Kailāsha* with my own hands, and I am known in all quarters as having ten heads. Observe my grandeur; as for your Rāma, he is but a miserable devotee, and surrounded with enemies, and has but a Vānara for his envoy.

453. *Anga.* A certain Kārtavīryārjuna had a thousand arms, which were cut off by Parashurāma, this man was very vain, but his vanity was even destroyed by Rāghava, whose envoy I am, and I am the son of him (Vālī) by the hair of whose arm-pit you were suspended: my name is Angada.

454. *Rāva.* My brother is Kumbhakarna, who has overcome my powerful foes: my son is Meghanāda, who has been successful in binding the thousand-eyed Indra; even my enemies are the deities, and I have conquered the three worlds. My name is Rāvana, and I am a ruler.

* The ocean is figuratively termed a mine of gems.

is but a beggar, be skilled in archery? As for me, I am skilled in war and I have subdued even the Regent of death.

467. *Anga.* (*boasting.*) Know, thou Rāvana, that I am the envoy of Rāma, whose arrows having penetrated through Khara and Dúshana, are now thirsting after blood from thy throat.

468. *Rāva.* Beware, O thou who speakest unadvisedly, and know that even the king of death and the sun serve me daily, the latter with his gentle rays; and that eight Dik-pālas for fear of me apply the dust of my feet to their heads; moreover, that the celestial girls and females of the infernal regions feel abashed upon viewing my beautiful scimitar. How then can those two immodest devotees, Rāma and Lakshmana, in company of the Vánaras, dare to vie with me?

469. O thou infernal beast! know that thy effrontery deserves to be visited with death, but for my piety which rescues thee. If it be said, that an envoy should not be destroyed by a crowned head, that saying is worthy of attention in regard to an envoy that speaks with propriety; but thou, for being destitute of such propriety, deservest to be maimed.

470. *Anga.* A pious man you are indeed for robbing others' wives, of which I have heard and which I have witnessed! And a wise man you must really be for liberating an envoy.

471. *Rāva.* When it said, that a bridge has been made across the ocean by one Rāma, the reply is that it has been done by the Vánaras. And Rāma's boasting of the enterprise is the same as that of ants that live within the hills of earth made by white ants; and when the burning of Lanká is spoken of, the reply is, that it was the natural effect of fire; what then is there so very remarkable that Rāma has done?

472. *Anga.* O Rāvana, you boast only of having raised the mount *Kailāsha*. But how unreasonable would it be to believe, that you can wage war with Rāma, unless he urge you to it. Not to speak of Rāma, you had not sufficient courage to step within the circle marked by Lakshmana with

his arrow: whereas one of Rāma's menials leaped over the ocean, and set fire to Lankā.

473. *Rāva.* True, the seven subterraneous regions were not strong enough for Rāma, who has pierced them. True, Rāma has bent one of Shiva's worn out bows; but is it not universally known, that Rāvana has held on the palm of his hand the mountain of Hara, and that he is therefore like a comet; as also, that he is known in the world to be the descendant of Brahms.

474. There is no need of further discussion, for you have heard of my valour. Tell me, what young Rāghava's intentions are.

475. *Anga.* Rāma is now wishing to wash the gore from Śirpa-nakha's nose, which has stained his scimitar, in the blood flowing from your head.

476. *Rāva.* O young Vānara, you are not aware and cannot judge of the prowess of Rāma, and Sugrīva, and the other warriors, nor of the fame I have acquired by conquering the three worlds. Go and communicate these things to them, and let me know the result.

477. *Anga.* First, Shri Rāma has requested me to tell you to give Sītā up, whom you have either ignorantly or from being the lord of Lankā, decoyed in our absence. Should you not comply with the request, Lakshmana will pierce your heads with his arrows, and spill the blood flowing therefrom in all directions; and lastly, he will send you to the confines of the Regent of death.

478. Secondly. Kumāra* Lakshmana has requested me to open his mind to you, that is, you shall be allowed after giving Sītā up to Rāma to enjoy always your kingdom uninterruptedly, and you shall always be served by the deities. Otherwise, you shall feel the consequence of your disobedience by slaps and blows from the Vānaras' generals.

479. Thirdly. Sugrīva has directed you, the lord of Lankā, to look upon him as a great and courageous hero;

* A title given to princes.

and to leave off all your vain boasting, for, great as Vāli was, he has been slain by Rāghava; therefore give Sītā up, and acknowledge Rāma, that the race of Rākshasas be preserved, as well as your fame as Indra's superior.

480. Fourthly. Other generals have said, O thou infernal and stupid Rākshasa or Rāvana, thou art plunged into a sea of grief, because of thy enemies who are near thee, this is not all that you should know, you should know also that Rāma and Lakshmana have bows and arrows, which like the Regent of death, are now near your city-gate.

481. *Anga.* (to Rāvana supposing him to have been a friend of his father's, says before any question is put by him.) O Rāvana, Rāma who is known in the world as a king, has arrived here with an army of the Vānaras (by means of a bridge,) to cause your destruction. He has deputed me to come to you, hear therefore what I say unto you, give Sītā up and acknowledge Rāma, whereby you shall enjoy your kingdom for ever.

482. *Rāva.* Cease from making use of such expressions about the valour of your father, be not astonished at the prowess of Rāma. Should his breaking Shiva's bow be taken into consideration, which enterprise you value so much, I say that it has not been a great enterprise.

483. *Anga.* Well, but Rāma has broken the bow. *Rāva.* It was a worn out one. *Anga.* He has destroyed Tārakā. *Rāva.* She herself was a decrepit. *Anga.* Again he has slain Khara and Dúshana. *Rāva.* They were but children. *Anga.* Moreover he has pierced a row of seven palm trees. *Rāva.* They were like straws. *Anga.* He has destroyed Vāli. *Rāva.* He was but a Vānara. *Anga.* He has also constructed a bridge over the ocean.

[Rāvana on hearing this, was silent.

Enter Prahasta.

484. *Pra.* (finding Rāvana silent, interrupts Angada.) O Brahmas, read* no more at this time, but keep silent. O stupid Vrihaspati,† speak civilly, for it is not the banquet of

* That is, the Védas.

† Jupiter, or the preceptor of the gods.

Indra. O Nárada,* discontinue playing upon the lute and refrain from eulogizing, for the lord of Lanká is perturbed in mind, from his being pierced with the arrow-like words of Sítá.

Enter Satraváha.†

485. *Satra.* (*gives a color to the uneasiness of Rávana.*) Even the sun conceals itself at one place, and appears at another.‡ Hariṣ sleeps on an ocean and Hara (Shiva) resides on the Himálaya mountain, and the chief of gods, Brahmá, does not quit the lotus.¶

486. *Anga.* O king of Rákshasas, give Maithilí up immediately. Why art thou displaying thy self-conceit? Observe the Kinnaras themselves up-lifting their arms and singing her virtues; and hear the acclamations of praise to Sugriva, which flow from the mouths of the Vánaras with joined hands; by which the whole city of Lanká is in confusion.

487. *Ráva.* Look at these arms of mine which have defeated those of Indra. I, Rávana, who have conquered the three worlds, now learn that a bridge has been constructed over the ocean, and I find Lanká besieged by the Vánaras, which is a matter of surprise. When one's life is prolonged, one sees and hears what had not been seen or heard before.

488. *Anga.* O thou poor and senseless Rávana, dost thou take Ráma for a common man; Rambhá¶ for a mean woman; the golden age for a common age; Kámdéva for an ordinary holder of a bow; the Ganges for a common river; Airávata for a contemptible elephant; Uchaishrava** for a common horse; and Hanúmana for a common Vánara, whilst his influence is known all over the world.

* The name of a Hindu sage, who by telling tales, caused frequent quarrels among the gods.

† One of the ministers of Rávana.

‡ It is said in Hindu works, that the sun moves round the earth, rises from the eastern ocean and sets in the western ocean.

§ Vishnu, the preserver of the world.

¶ Brahmá, being fond of the lotus. (which is produced in the water,) always sits upon it.

¶ In Hindu mythology one of the celestial dancing girls.

** The name of Indra's horse, which is said to have sprung from the churning of the ocean.

489. *Rāva.* (*hearing of the might of Hanumāna.*) It is he who consumed the city, and in a frolic destroyed Akshaya and the great garden, as well as slew several Rākshasas and filled the caves of the mountain *Subhla* with their bodies. And it is he who having crossed the ocean came hither and returned safely. Tell me, if there is any other equal to him in the army of the Vānaras.

490. *Anga.* He who coming to you consumed the city of Lankā, destroyed the garden, and slew Rākshasas, as well as Akshaya, and filled the caves with their dead bodies, is not among the heroes or champions; but he goes here and there daily as a common messenger.

491. *Rava.* I guess the wisdom of Rāma in electing you as his envoy. Inform me candidly, O Vānara, of the virtue you possess.

492. *Anga.* If I knew the policy of an envoy in negotiating an alliance or combat with two powers, I would positively make you, O king, roll either on a smooth or rough ground.

493. *Rāva.* O Vānara, go and request the two devotees, Rāma and Lakshmana, who are residing on the hill *Subhla*, which is guarded by an army of the Vānaras, to retire thence in safety; and tell them that the hero Kumbhakarna, who is the pride of Lankā, and by whose exploits I have gained the mansion of Indra, is resting near the ocean.

494. *Man.* Afterwards, Rāvana ordered furiously; "Beat and punish this sinful son of Vālī." Upon which several of the Rākshasas took hold of Angadā's arms. But he being strong knocked the Rākshasas under his feet; and kicked them so vehemently, that they were seriously hurt, and then he razed the palace to the ground.

495. *Anga.* (*appearing before Rāma.*) My lord, Rāvana is much elated and heedless of my good advice. But as your arms are like fire in power, by which your enemy, who is ready to cope with you, will fall like a grasshopper, exert your might and slay him.

[*Exeunt.*]

ACT VIII.

SCENE, *as before.*

496. *Man.* Ráma, hearing from Angada the particulars of Rávana's power, lineage and fortune, was for a little while concerned, and observed that Rávana was to be praised for his apparent courage in not giving Sítá up, (although he had witnessed Ráma's astonishing prowess,) and in not laying selfishness aside.

Enter Rávana.

497. *Rava.* (*from an elevated place.*) A Vánara whose tail and face were burnt, and who is the progeny of the wind, and who looks like death itself, has consumed Lanká; and though Ráma is of an azure colour, and like Cupid in appearance with a bow and arrow in his hand, yet his beloved Sítá, a delicate woman, has been decoyed by me.

[*Rávana then looks at all his enemies one after another.*

Enter Mandodarí.

498. *Mando.* (*from her own apartment with her hands folded.*) O! delay not you, who have raised the hill *Chandra-shékhara* with your hand, and who have a brother that is capable of devouring all the creatures that are on the earth, to give up Jánakí, in order to enjoy Lanká comfortably. Consider, that Ráma, whose beautiful wife you have decoyed and who has slain Váli, is your antagonist.

[*To Rávana.*

[*Mandodarí going.*

499. *Rava.* (*stretching his hand.*) Be not afraid, my dear Mandodarí, for I have never considered Ráma a great antagonist, and should he declare war, he shall not be able to oppose me; since Indra and other mighty and immortal beings cannot dare to do so. When I shall let my arrows, they will cut off the heads of those two devotees. My intrepidity you shall witness by and by in the field of battle, and then you will find my sayings correct.

[*Exit Mandodarí.*

*Enter Virúpákshya.**

(Pronouncing a Benediction upon Rávana.)

Virú. Be renowned, my lord, and preserve your throne, which is set with the inestimable jewels that decorated the crown of Indra.

500. O king! although complimentary words are pleasing to all, yet they are rendered oppressive or hurtful in calamitous times.

501. A man of importance is always surrounded by sycophants. But unpleasant words are always beneficial for the security of one's fortune.

502. In prosperity, dinner and charity parasites are not wanting; but in adversity they fly away, when their sincerity is put to the test.

503. Though it is advisable to be silent before a tyrant, yet he who is loyal, cannot avoid using the following expressions :

504. Parasites cause their master to be in the burrow of distress, and nothing is able to deliver him from it, but they remain silent at it.

505. Will you not restore to Ráma his wife Sítá, until you see him, the ocean dried by the discharge of his fiery arrows, the crown of Lanká transferred to a youth, the women of the city widowed, or your brother Vibhishana who disgraced your family?

506. *Ravá.* *(after deliberation.)* Good will is like a secret incantation to the learned, like possession to lovers, and like a sceptre to us valiants.

Re-enter Mandodari.

507. *Mando.* O Lanká! thou art now plunged into the mire, and who is to preserve thee? Vibhishana is away, Kumbhakarna is asleep, and thy ruler being resentful is highly stigmatized.

508. *Man.* Afterwards the sinful Rávana, having prepared two heads like those of Ráma and Lakshmana coloured them blood-red, and made them look as if they had

* One of Rávana's ministers.

been just cut off, with eyes closed like dead men's, and placed them before Sítá. [*Seeing the heads, Jánakí cries out.*

509. *Man.* Alas! said she, and cried bitterly, and tears gushed from her lotus-like eyes like streams of water, the drops of which looked like pearls and like a necklace on her chaste breast; and being in anguish for the death of her husband, she wailed much.

Sítá. (looking at the head of Ráma.) O God! What am I to do now without Ráma, the hero!

510. Ah! thou art now no more; thou sweet speaker, whose face was like the lotus. Wilt thou see me no more with those beautiful eyes of thine? Art thou now the husband of some celestial nymphs? And wilt thou enjoy the society of such nymphs? Moreover, hast thou embraced the faith of the *Param-hansa*?*

[*She thinks of taking up the head of Ráma, and keeping it in her bosom.*

511. *Man.* At this time, a voice† was heard by Sítá, which said: "O mother, this is not the head of your husband. Be assured, that none can slay your royal consort in a conflict; therefore, touch not this head."—O how fraudulent is Rávana!

Enter Saramá.‡

512. *Sara. (near Sítá in the garden of Ashoka.)* Jánakí, cease from bewailing, for Ráma is furious now, and will this day destroy Rávana and his sons. O amiable Sítá of delicate make! thy husband will soon kiss thy honied lips.

[*Rávana reflects awhile, and in disguise contrives the following device.*]

513. *Man.* He caused the whole city of Lanká to resound with the mock sound of long-trumpets, the rattling of conches, the roaring of elephants, and the neighing of horses, and with the continued shrieks of Rákshasas, as well as the chattering noise of the Vánaras; and he himself assumed the shape of Ráma

* A particular sect of Hindus, who believe in one God, without any regard to pleasure or pain.

† From heaven.

‡ The wife of Vibhishana.

and put upon his head the forged severed head of Rávana; in which shape he proceeded on.

[Ravana in this assumed shape comes into the Ashoka garden, and appears before Sítá.]

514. *Man.* Sítá, beholding a person like Ráma, rose instantly with joy and very modestly covering her chaste breast with her wearing apparel, cried out:—"Blessed am I, my dear lord, that you have cut off the heads of Rávana, rejoice at it and embrace me, as our distresses are now at an end."

[At this time, a voice from the atmosphere was heard to the following effect.]

515. "When the head of Rávana shall be destroyed by the shafts of Raghu, Mandodarí will kiss that head, and thus you will know it to be Rávana's. This, O lady, that you see, is a magical production of the vile Rákshasa, who is in disguise; do not take it to be Ráma's indeed."

Ráva. (*aside.*) Be that as it may, I shall slay those two devotees Ráma and Lakshmana, and enjoy the company of Sítá, and then retire from this garden.

ACT IX.

SCENE in and before Lanká.

Enter Vibhishana.

Vibhí. O hero Angada, order the army of the Vánaras to be careful to-night; for Rávana sends here the female Rákshasa Prabhanjaní, to harm Ráma and Lakshmana whilst asleep.

Enter Prabhanjaní.

516. *Prabhan.* (*aside.*) Alas! how can I, a worthless being, harm Ráma the great, who is sleeping well guarded by the army of the Vánaras, who having raised their several arms, keep brandishing arrows over him. Let me therefore return to the lord of Lanká, and report it to him.

[Exit Prabhanjaní.]

Enter Prabhanjaní (into Lanká.)

O lord of Lanká, be thou ever renowned ! Ráma is guarded by the arrows which were turning like *Sudarshana*;* hence I was unable to kill him at night. Now please to declare war on the morrow. *Ráva*. Just so, I shall do as you say.

[Exeunt.]

SCENE, preparations for war.

Enter Rávana, Ráma, and Lakshmana.

517. *Man*. Sugriva, the king of the Vánaras, Angada the prince, and other powerful Vánaras, have promised the divine Ráma to invade Lanká, which is surrounded with oceans and well peopled, by overleaping all barriers, and defeat the Rákshasas.

518. Many of the Rákshasas began the fight with the discharge of stones, thrown from the tops of palaces in Lanká, upon the army of the Vánaras, by which they shook and brought down the palaces.

[Rávana viewing the force of the Vánaras, sent for Mahodara,† to be informed of a propitious day.]

Enter Mahodara.

519. *Maho*. My lord, do you not remember, that when a Hanúmána was seen here, it looked as if the earth were depressed; the mountains oscillated; the ocean felt afflicted; the women of the city shed tears, as copiously as showers of rain; and the atmosphere was made impenetrable to the sun's rays by the cloud of dust caused by the enemy's movements? Command you now to fix a lucky day?

(Rávana inquires into the state of Ráma.)

520. *Maho*. Ráma is he who has caused a bridge to be easily constructed over the ocean; before whom bards always sing his praise; who has made of the skin of your maternal uncle‡ a carpet to sit upon; who has engaged your own brother (Vibhishana) as prime minister; who takes a glance at the

* The discus or weapon of Vishnu.

† One of Rávani's ministers, and an astrologer.

‡ Márícha, who assumed the shape of a golden deer.

arrangement of arrows, who laughs at the vain fear of Lakshmana for you; who places his hands upon the shoulders of Sugriva; and who stretches his feet into the bosoms of Angada and Hanumāna.

Rāva. (in anger.) Why are you vainly giving a flourish to your accounts? To-day you shall witness the power of my arms.

SCENE, the breaking out of war.

Enter the armies of Rākshasas and Vānaras.

521. *Vibhī.* Unexpectedly, the whole army of the Vānaras invaded Lankā in a body, and looked like the waves of the ocean, their colour being dark-blue or the colour of a peacock's tail.—The lord of Lankā was troubled at his not enjoying the company of Vidēhī. Now is prince Rāma's force, consisting of Vānaras, engaged in the fight.

522. *Man.* Rāvana at this juncture, extended his breast, and raised his heads high as the most elevated walls, and looked as fierce as *Rāhu** when visible in the clear sky. At this time, all the denizens of Lankā held conference with one another.

523. *Maho. (looking on.)* The Vānaras that stood in lines before the lord of Raghu, were of a carnation colour, and skilled in the art of fighting, they have discomfited almost all the Rākshasas as the sun dispels darkness at dawn.

Rāva. (when the Rākshasas were destroyed.) You should awake my younger brother Kumbhakarna.

[To his Ministers.

Min. Very well, my lord, we shall attend to your command.

524. *Rāva. (aside.)* Wo unto me for having so powerful an enemy as the Vānaras, and these two persons who are near me, are devotees, but have destroyed the race of Rākshasas!—Wo unto Rāvana for being yet alive! Accursed be Indrajit! What benefit can I derive by awaking Kumbhakarna? And

* The ascending node or dragon's head, according to Hindu astronomy. In mythology, it is the name of an *Asura* or demon, which became immortal by drinking the nectar produced by the churning of the ocean.

cursed be my arms, which have acted in so small a compass under heaven !

525. *Man.* The royal priests and ministers awoke Kumbhakarna, by pouring some hot oil into his ear-holes.

Enter Kumbhakarna.

Kumbha. (*arising from his long sleep.*) May every happiness attend you !

526. Though the royal mandates are every where carried into effect, yet it is advisable to attend to the advice of the wise.

[*To Ravana.*

527. *Rava.* Brother, I grant your words, but it is difficult to have good counsels in adversity.

528. Hear me brother, these arms of mine are famous for subduing deities and demons, and for raising *Kailasha*; wherefore my hand-ornaments have been rubbed, and they are very powerful; so I shall be victorious. But I find the present no easy enterprise, and therefore I fear there will be no success. You may therefore go to sleep.

529. *Kumbha.* I shall slay Rāma who has broken Shiva's bow, and slain Vālī, who has erected a bridge over the ocean and destroyed several Rākshasas, and I shall slay Vibhīshana, and then kiss your feet.

530. O ruler of Rākshasas, be not sorry because of your enemies ; they are but straw ; I shall wash my javelin in their blood by slaying them. What is Rāma, or Lakshmana, or Sugrīva, or Angada, or Hanumāna, or the regent of Death, or Brahmā, when compared with you ? I shall set out to cope with them in your presence.

Rava. My dear brother, now prepare yourself with other powerful Rākshasas for a combat.

[*Kumbhakarna does accordingly.*

531. *Kumbha.* I am not Vālī, Subāhu* or Trishira,* Khara, Dūshana, Tārakā, the bridge of the ocean, or Hara's bow. I,ook. Rāma, I am the destroyer of the enemies, I

* The names of warriors.

resemble fiery arms, and am like the regent of Death, and like the chief weapon of heroes, and now stand before my enemies in the field.

532. *Man.* Kumbhakarna slew several of his enemy's men, and took hold of Sugrīva as he would a bludgeon, to hurt him, and then retired to the capital (Lankā) before the race of the Vānaras.

533. *Rāva.* (*on hearing the news.*) The weapon with which he pierced Vālī, is now revenged by confining the head of the Vānaras in the bosom of Kumbhakarna.

534. *Man.* Kumbhakarna, putting one hand in Sugrīva's armpit, and another around his neck, took him to Lankā. Sugrīva finding Kumbhakarna unguarded, immediately bit his ears and nose, and beat his breast with his elbows, and regaining his liberty, went back to his own cantonment.

535. Kumbhakarna now sighed and bathed the wounds upon his person with his tears, and then resolving on self destruction, took hold of a trident in great anger, and looked like the fire of dissolution with his eyes reddened. He then went out and stood in the field of battle.

536. Some of the Vānaras being terrified at the sight of Kumbhakarna hid themselves in the caves of mountains; some of them flew upwards; some whirling before him fell on the ground, whereby blood flowed from their mouths; and some of them died from the effect of his hard breathing.

Enter Sugrīva.

537. *Man.* Kumbhakarna levelled Shiva's invincible trident (which resembled a comet causing dissolution, and shone like millions of lightnings and a blazing fire,) at Sugrīva's breast; which when Raghu saw, he kept it off by discharging one of his arrows.

538. When the son of Vālī saw that his uncle, the head of the Vānaras, (Sugrīva,) was in danger, he let off his weapon *Gārutma* at Kumbhakarna, and his enemy straightway fell, but rising afterwards, he caught hold of Sugrīva and Angada

at once, though the former had been liberated by him for a while.

539. At this time, Nala and Níla* witnessing the seizure of both by a Rákshasa, let off their weapons in anger over his head and shoulders, face, ear-holes, and belly. The Rakshasa being weakened by the wounds he received, the Vánaras embraced the opportunity of rising and freeing themselves.

540. The lord of Lanká eyed from a lofty place Kumbhakarna in a state of conflagration from the effect of fiery weapons; and instantly caused a shower of rain to fall upon him. Kumbhakarna now being relieved, seized his enemies like death to devour them.

541. Jámbována, who is like thunder and a huge mountain, pressed (boastingly) Kumbhakarna under his knees, and furiously held him fast by the throat, by which Nala and Níla were freed. At this, some flowers were showered from heaven, and gentle zephyrs blew over his person. One of the Rákshasas then with a stroke of his dart liberated Kumbhakarna from Jámbována.

542. Prince Rághava with Lakshmana noticing all these circumstances, particularly Rávana's powerful army, became somewhat concerned, and looked at Hanúmána, who then proceeded to the field and appeared there with his eyes as red as those of Narasingha† when Hiranya-kashipu‡ was killed by him.

543. Kumbhakarna having defeated Hanúmána in the conflict, apprehended him and took him to his brother Rávana as an offering.

[Rávana taking Hanúmána, goes to the Ashoka garden.]

544. *Ráva.* Ráma, being separated from you, has lost his life, and Lakshmana has shared the same fate with him; Sugriva, afraid of Indrajit's force, has escaped and is hiding in the cave of mount *Vindha*, and none acknowledges Vibhíshana

* The names of the chief Vánaras.

† The fourth incarnation of Vishnu in the form of a man with a lion's head.

‡ The name of a demon.

to be a warrior. Hanúmána, who was capable of bursting through the gate of Lanká, has been apprehended.

[To Sítá repeatedly.

545. O charming Sítá, the deities are now put to shame, and your Ráma, the brother of Lakshmana, shall not be able to stand in the day of battle: the host of Vánaras shall feel the consequence hereafter. Sítá.—O thou vile and mean ten-headed creature, thou, instead of them, shalt be put to shame. Ráma with Lakshmana shall stand boldly in the field, and the Vánaras shall be highly honored.

546. *Man.* Hanúmána placing his foot on the breast of Rávana, tore his ears with his sharp nails, and bit off his nose with his teeth, which are like iron nails; and then the valiant Hanúmána escaped.

547. Kumbhakarna, again angry, appeared in the dreadful field, and discharged his several unequalled weapons. Upon which Ráma with ease cut Kumbhakarna's body into pieces.

548. *Hanú.* (*when the head of Kumbhakarna was chopped off.*) O chief of the tortoise tribe! and O chief of serpents! support the earth. O elephants that are stationed in all quarters, support the great mountains upon your tusks; for the monstrous head of Kumbhakarna has been severed by Ráma's arrows.

549. *Man.* When the head fell down from the neck, all the deities, even the sun, getting into their respective vehicles, appeared and graced the field of battle with their presence, to witness the achievement. They then desired the Vánaras and Rākshasas to discontinue the fight, and, taking up the headless body of Kumbhakarna in the sky, threw it into the capital of Lanká, in order to terrify Rávana by that means.

550. When the body fell down, the wives of Rávana consoled their husband, and prevented him from going again to war. And Nārada, with some musicians and others began to sing and play, and speak highly of Rávana to ease his mind for his affliction for the loss of so valiant a person.

Enter Mandodari.

551. *Mando.* O king of Lanká, your younger brother has been slain in the battle by Ráma, who in company of some of the Vánaras has entered this place, by means of a bridge and is now at your gate, and are you yet unmindful of him? yea, at whose separation Sítá has been all along in a rage? And do you still harbour a desire to have her?

[Ravana keeps silent on hearing this.

[Exit Mandodari.]

552. *Ráva. (aside, sighing.)* Alas! the Vánaras have now invaded Lanká, where the Wind, the Moon, the Sun, Indra, and other gods serve in fear—O what a pity! I now appoint you, Méghnáda, to go to war, for by your frown only you can conquer the universe.

Enter Méghnáda.

(The Vánaras run away.)

553. *Mégh.* O petty Vánaras, why are ye fearful? Know that even Airáṇvata (Indra's elephant) can be killed with my arrows, to discharge which against you would be disgraceful. O Lakshmana, be easy, for you are not the object of my anger. It is Ráma, who has with facility erected a bridge over the ocean.

554. *Man.* Méghnáda, getting into a magical car, soared up, and roaring in the sky like heavy clouds, discharged his *Nágpásha** at his enemies Ráma and Lakshmana, who immediately fell to the ground like the two mountains *Su-méru* and *Mandara*.

Enter Saramá.

[*This female Rákshasa, by order of Ravana goes to Sítá in the Ashoka garden, and gives her the sad news of Ráma and Lakshmana.*]

* In Hindú mythology it is the name of a particular rope used as a weapon; this when thrown at an enemy, has the efficacy of transforming itself into a serpent, and retaining him in its folds.

Sítá. Ah Ráma! Oh young Lakshmana! Are ye thus suffering for me?

555. Alas! It is owing to my ill-luck, that the saying of Bhárgava, Chyavana, Kashyapa, Goutama, Vashishta, Lomasha, and Kushika, the sages, have not come to pass.

556. *Man.* He (Méghnáda) who had subdued Indra, the lord of the immortal beings, entrapped Ráma and Lakshmana; but Garura appearing to their rescue, effected their liberation; now they go to war, and Lakshmana has with his arrow levelled Méghnáda.

557. Rávana being informed by the people of the warfare, and the destruction of his son (Méghnáda,) grew incensed at it and said:—"This is like the tale of a batch of elephants entering into the nostrils of musquitos."

Re-enter Mandodari.

558. *Mando.* (*hearing of the destruction of Rávana's son.*) Alas! do you yet shamelessly mean to face Ráma, although you yourself have witnessed the disgrace of your sister, and the slaughter of your maternal uncle Márichi? And have you not heard of the piercing of the seven subterraneous regions, the intimacy of Sugriva, the embankment of the ocean, and the spoiling of your garden?

[*To Rávana.*

559. *Ráva.* Tell me, my dear, shall I now restore Maithilí to Ráma my enemy, or shall I die under his arrows in the battle, to ascend to heaven? Of these two, whatever course you think better, shall be adopted by me; for I see that the whole race of the Rákshasas except myself is defunct.

560. Though I know Sítá to be the daughter of Janaka, and Ráma to be the self-incarnate being Madhusúdana,* though I am aware of all this, and that I shall certainly be destroyed by Ráma, yet I cannot give Sítá up.

[*To Mandodari.*

* The destroyer of the demon Madhu,—one of the names of Krishna.

[Rávana calls on the regent of Death to be present.]

Enter the Regent of Death.

561. *Ráva.* Hear me, O Death, thou hast once gained wealth, now thou shalt be delighted to carry a necklace of human heads on thy person. Go therefore to Rághava, and desire him to prepare himself speedily with the implements of war; for the lord of Lanká will use his sword to-day in battle.

562. *Hanú.* The spear which Rávana discharged in the field at Vibhíshana, Lakshmana, to save Vibhíshana, received in his own breast, in the way that one receives his beloved into his bosom.

[Lakshmana falls on the ground motionless.]

563. *Ráma.* (seeing Lakshmana senseless, laments.) Get up, my dear brother Lakshmana, and hold your arrows, for the enemy are about to destroy our forces; why are you idling to-day, and why do you appear as unconcerned as if you had either regained my beloved Sitá or slain Rávana? Speak, brother, be no longer insensible, and obey me as a king. O mother Kékaí! be now happy at the destruction of thy son.

564. My father is gone to heaven, and unexpectedly my darling Jánakí is gone to a distant place. As to my ingenious and well accomplished brother, (Lakshmana) I am in anxious suspense about him whether he be living or dead: O God! thou hast made us suffer pains in addition to pains which will be made manifest to all!

565. *Sug.* (condoles Ráma.) Why do you, who are a man, grieve thus? By such grief nothing can be achieved:—none can bring Vali* from the subterraneous regions; none has been able to kill the regent of Death; none has the power to remove the opacity of the moon; and none can bear the burden of the earth except Ananta.†

566. *Ráma.* (on being consoled.) Nothing is so valuable in the three worlds as a dear brother. O Lakshmana! art thou

* The name of a certain king.

† The name of a deified serpent.

579. Your origin is from the sun, whereas I am the great-grandson of Brahmá, and my likeness is that of the cruel Ráhu. I am possessed of ten mouths; whereas you have only one like the single moon; I have twenty hands, which have broken the thunderbolt of Indra, but you have only two arms, which were overcome by me; why then do you vainly boast of your lineage and prowess?

[To Ráma.

580. *Ráma.* True, you have sprung from the lotus,* but I from the sun its supporter; fie unto your ten mouths, which are of no consequence. Tell me candidly, whether, or not my arms are superior to yours.

581. Although your arms are renowned for conquering the three worlds, why did you cut off your heads with those arms for the worship of Shiva? Had you not been the great-grandson of Brahmá, you would not have repossessed those heads.

(*The Conversation of the two arms of Ráma.*)

582. *The left-hand.* O right-hand, you are always of service at meal time, why are you not the same in time of war; why do you hide yourself behind the back? *The right-hand.* It is not so, I approach Ráma's ears to know if he is vulnerable or not.

Man. When one of Rávana's heads was severed, the people that were in the field of conflict praised Ráma thus:

583. "When the first of Rávana's heads fell on the ground, the eyes which were in that head glanced at the bow and arrow, and burst into laughter, muttering at the same time these words in anger, 'Up to this day, women live in Lanká at ease and with comfort.'

584. "When the rest of Ravana's heads were cut off, they did not say as they had at one time yelled out before Shiva, viz. 'Slay me, slay me, slay me; but they merely laughed heartily."

585. *Ráma.* O Rávana, when I was cutting off thy tenth or last head, all the deities viewed the enterprise from heaven.

* Brahmá is the progeny of the lotus, according to Hindu mythology.

Now is my late father equalled to Indra in honor; and I pray you to be my enemy even in the next life.

[He then kissed the last head.

586. *Man.* As soon as each of Rávana's heads was taken off, a new one immediately sprang up in its place; and the Vánaras, upon witnessing so extraordinary a sight, were filled with surprise.—Ráma then, listening to the advice of Máthali* from the firmament, took the sharpened *Brahmástra*,† and plunged it into the breast of Rávana.

587. Ráma in company of Lakshmana got into the car from the field of battle. At this instant, the celestial girls complimented Ráma with garlands of the flower *Mandara*. And all the birds commenced singing the song of victory in praise of Ráma, who was then served by the fortunate Sítá.

588. *Behind the Stage.* O wives of deities, retire to your respective stations, and there enjoy the agreeable company of your husbands; and O elephant driver, keep the elephant Airá-vata in its stable in heaven; O deities, get into your respective cars, and let the trees of paradise be transplanted again into the garden of Indra; for now have the servants of the regent of Death deposited Rávana's severed heads in different places.

589. *Mando.* (*bewailing.*) Cursed be my fate, for though I am the wife of Rávana, the daughter of the demon Maya, and the mother of him who defeated Indra, I am now made a subject of the Vánaras!

590. Ah! Though the shores of the ocean lay very distant from each other, bridges have been constructed at different places, and though mountains stood where the lord of Lanká resided, they are all levelled to the ground. Where then is the shore of the ocean that lay so very distant, and where are now the Vánaras? both have met together.—None can search out the divine will!

* The name of Indra's charioteer.

† A weapon which is consecrated by a formula addressed to Brahmá: it infallibly causes destruction to those against whom it is discharged.

591. Alas ! I mourn for the loss of Rávana, in whose hand a scimitar used always to be in a state of wakefulness, who broke the great rod of the regent of Death with it without any difficulty, and who was the chief of heroes; I lament for his destruction by the arrow of Ráma.

592. The heads of Rávana, that were once borne by Shiva upon his own head, are now trodden of vultures. Ah, every one is subject to the inevitable decrees of fate, and must endure whatever may be in his destiny !

593. *Ráksha*. Alas ! We now witness the slaughter of Rávana in battle, the defeat of Pushpaka,* and the conquest of Lanká by Vánaras. Man may witness many deeds if his life be prolonged.

594. Though Rávana originated from the sun, though he had an elder brother Yaksha,† and a younger brother Kumbhakarna (who defeated even Indra,) though he had twenty strong arms, and though he had his arrows always at command, and a flying chariot, yea, though he had Lanká for his capital surrounded as it was with the ocean ; yet nothing has proved effectual to him. Ah, who can escape the decrees of fate !

595. He (Rávana) who had his capital enclosed by the ocean, the water whereof was of use to his gardens, at whose command even the head jewel of Indra had been brought, whose dominions were three worlds, and who worshipped Hara by severing his own heads, has been reduced to so painful a condition as to be stripped of his grandeur.—What more need be said !

Exeunt.

SCENE—*Lanká.*

Enter Vibhishana and Mandodarí.

596. *Vibhí.* (*on seeing Mandodarí lying prostrate before Ráma.*) My lord, this is the daughter of Maya, a giant whose

* The name of a car. The author means here those who drove this chariot.

† According to Hindu mythology, a king of the creatures that are supposed to possess supernatural power for attending Kuvera, the god of riches, and superintending his wealth and gardens.

son has defeated Indra, and she is the wife of the ten-headed Ravana: she now salutes you with folded hands.

597. *Rama.* Mandodarí is now to be your queen, and the city (Lanká) your dominion; support and govern both of them.

[To Vibhishana.

[*Rama then desires Vibhishana to bring Sítá into the assembly.*]

Enter Sítá.

598. *Sítá. (in a fiery ordeal.)* I see here my royal husband Ráma, and Lakshmana his younger brother, and here I find the progeny of the wind, and a body of Vánaras. Now I solemnly declare, that should my mind ever have been fixed on Ravana, mayst thou, O fire! reduce me to ashes.

599. And should I ever have entertained any other person save my husband Ráma, either by words, or in mind, or in person, I pray thee, O fire! to moulder my chaste body into ashes, for thou art the test of all actions both virtuous and sinful.

[*So saying Sítá enters the fire.*

600. *Man. (when Sítá entered the fiery ordeal.)* The fire near the soles of her feet and the palms of her hands changed into red colors; near her waist and her hair, into wreaths of red water-lilies; and near her neck and breast, into a gold colored necklace.

601. While the praiseworthy Sítá was in the midst of the fire, all the deties with their consorts, in order to prepare some flowery garlands, purchased the flowers of paradise at a high value from the gardeners of heaven.

602. Sítá came out purified from the fire, having on her head the wreath (given her while in the wilderness by Anusán the sage,) with a modest look, and with her attention directed to her toes and nails, and her waist-band.—She wore at this time a transformed gold bracelet.

* It is customary with native women, to dye their hands with red substances commonly called *áitá*, or lac leaves impregnated with lac.

[Sītā creditably passes the ordeal.]

603. Rāma, who in his infancy broke Hara's bow, has defeated Jāmadagnya, having forsaken his empire by direction of his royal father, having erected a bridge over the ocean, and having cut off one by one Rāvana's heads, what more shall be said of his exploits? He doubted for a moment the chastity of Sītā, but she has been found guiltless.

(When Sītā came out of the fire unhurt, all the deities and Rāma's deceased father Dasharatha sang out from heaven.)

604. "O Rāma, son of the Raghu tribe, know, and own thy wife to be chaste and pure, for we Dikpāls are a testimony to her noble character. Moreover, she like a golden creeper has undergone a fair ordeal, and is an invaluable ornament to your family.

605. "You, Rāma, have conquered Lankā and walked over the ocean by means of a bridge across it; killed Rāvana with merely the assistance of Vānaras in the field of battle, and destroyed the race of Rākshasas. The achievements of the great are ever successful, even without adventitious aid.

606. "Rāma, you are famous in having obeyed your father's command by retiring to the wilderness; and you are respected even by Bharata your younger brother, who was regardless of his mother and his kingdom from his attachment to you; and you are so very liberal as to have conferred royalty upon Sugrīva and Vibhishana; and, lastly, you have made known your valour by destroying the race of the Rākshasas.

607. "You are renowned in the three worlds, and are the constant object of meditation to Sītā, whom you grace with a place in your heart."

Enter some persons from Lankā.

608. *Per.* This Hanumāna of yours, my lord, has destroyed Lankā, made a bridge over the ocean, and brought some good medicine for Lakshmana. Considering such services of Hanumāna, some Rākshasas painted his likeness on the walls and bit the portrait in a rage.

609. *Man.* Ráma, having destroyed Rávana the hero, intends to return in company of Sítá to Ayodhyá.

610. *Ráma.* Look, my dear, with your deer-like eyes at the capital of Lanká, in which even the sun from fear always gently distributes its rays, and the moon appears in full every night, and which is now to be styled the new kingdom of Vibhíshana.

611. My dear lady, look on, here we have been both hurt with a serpentine weapon, and Lakshmana has received the strong stroke of the spear, Hanúmána has brought the mountain *Gandha-mádana*, and my younger brother has slain Mégh-náda, and *some one* has killed Rávana, the lord of the Rákshasas.

[*To Sítá.*

612. *Man.* The son of Dasharatha with Vidéhi got into the car (*Pushpaka*), and whilst proceeding they observed the wonderful and extraordinary appearance of Lanká which was like blackberries; of Jánakí which was like a lotus; the field of war which was like the mire of earth; and the ocean which was like a drop of water.

613. When Raghunátha, in company of his consort Sítá, who had so conspicuously undergone a fiery ordeal, drove the *Pushpaka* car, all the Vánaras joined in an acclamation of praise to Ráma for his conquest and to Vibhíshana; and the lord of the Raghu tribe attended by his ministers arrived at Ayodhyá. Kékaś now gave charge of his empire and its fortunes to him, and he received the same under his sway.

[*Exeunt.*

ERRATA.

- Page 7, l. 9. before the word "Ye" and."
- l. 10. after the word "globe," add "all the three."
- 9, l. 36. for "Jamadagnya" read "Jamadagni."
- 13, l. 13. — "Rāma's" — "Shiva's."
- 17, l. 27. — "occurences" — "occurence."
- 21, l. 15. — "but" — "but."
- 22, l. 1. after "114" add "Manager."
- 30, l. 4. before the word "Whither" insert a dash
- 31, l. 7. for "Mārīchi" read "Mārīcha."
- 36, l. 34. — "Rāmāyana" — "Rāmāyana."
- 39, l. 7. — "have" — "to have."
- l. 12. at the end of Sloka "233" add ["To Sugriva."
- l. 15. dele ["To Sugriva."
- 43, l. 30. for "occasionrd" read "occasioned."
- 45, l. 16. — "you" — "your."
- l. 26. — "at" — "if."
- 48, l. 11. — "it" — "this."
- 49, l. 20. — "Askaya" — "Akshaya."
- 51, l. 27. after "314" add "Manager."
- 53, l. 18. — "Dadhimukha" — "Sugriva."
- 64, l. 10. — "331" — "Manager."
- 64, l. 21. for "taken" read "token."
- 66, l. 34. after the word "of" add "the master."
- 67, l. 1. — "349" — "Rāma."
- 69, l. 32. for "Sugriva" read "Vibhishana."
- 64, l. 24. — "on" — "about."
- 76, l. 25. after "it" add "is."
- 78, l. 9. — "Lakshamana" — "Lakshmana."
- 84, l. 20. add [Ereunt.
- 91, l. 16. for "away" read "away."
- 92, l. 19. — "Mārīchi" — "Mārīcha."

श्रीमन्महानाटकः

अर्थात्

वीरश्रीयुत नृपति रामचन्द्रचरित

श्रीमद्भूमता विरचितग्रन्थः

इदानीन्तु

मूलसंस्कृतादुद्धृत तदर्थे कृद्ध्यय भाषया

श्रीभावाचारस्य

श्रीलक्ष्मीयुत महाराज कालीकृष्ण वाह्यादुरेण

अनुवादितः ।

नगरवर कलिकातान्तर्गत

सारसंग्रहयन्त्रे श्रीगवल्या सरकारेण मुद्राङ्कितः ।

शकाब्दा १७६२ ।

प्रधानतन व्रीटन व्याहरलण्ड महाराज्यदयाधिकारिणी कृपाप्रकाशिनी

परमाराधिनी विविधयशस्विनी प्रतापशालिनी महाराजी

श्रीश्रीमती विक्टोरिया

साम्राज्यशक्तिनी विजयिनी लोकप्रतिपालिनी नानानीतिशास्त्रविनोदिनी

गुणिगणगुणग्राहिणी सम्मत्यनुसारतः संस्कृतप्रचक्षित

श्रीमन्महानाटकग्रन्थस्य

इंग्लिशीय भाषयानुवादः

सेनकराजश्रीकालीकृष्णदेवकर्तृकः

तन्महाभिधानोद्देशतः

कृतोपायनः ॥

भूमिका ॥

श्रीगोपीनाथ प्रह्लादज युगलमहं सर्वमङ्गल्यगेहं स्मृतान्तापयन्ताप-
नसुतकृत श्रीमद्भानाटकस्य । ग्रन्थस्यैवानुवादं गुणिगणसुखदं भाषयाभूपती-
नां श्रीकालीकृष्णानामा नरपतितनयः सत्सहायोवितन्वे ॥ १ ॥

मधुसूदनमित्रेण कृतं सन्दर्भशोभनं । रामलीलोदयस्यास्य नाटकागु-
णमेवैव ॥ २ ॥

नर्तकीनर्तकादीनां निर्गमागमबोधकं । प्रयुक्तं तत्र यदाकथं तन्नसम्ब-
न्धमीरितं ॥ ३ ॥

अत्रास्यापक्षमे तत्तद्विबुतेरगुण्यतः । चित्रप्रकटनं तेषु पाठकैस्तु न
दृश्यते ॥ ४ ॥

गटादीनां क्रियातेषां चित्रप्रकटनादिकं । गद्यैर्विरचिते ग्रन्थे तस्यैव
कथितं मया ॥ ५ ॥

विज्ञाय प्रपद्यं कियत्सङ्गुधानां प्रयुक्तास्तु यत्नाग्निवत्तं कदम्बं । समुद्राङ्कितं
नागैरैरक्षरैस्तत्प्रयाचेष्टमस्मिन्निदं मेो गुण्यताः ॥ ६ ॥

दोषं हित्वा गुणिगणः स्वगुण्यग्राहितां नयन् । यदि गृह्णाति तद्भावं तदा
सार्धःश्रमोभवेत् ॥ ७ ॥

कालीकृष्णसूत्रा कान्ता ता परा नगरीपरा । श्रीकालीकृष्ण देवोदयाः
शोभावैपयिकेस्थितः ॥ ८ ॥

भूमिकायाः प्रथमस्तोत्रे भाषयाभूपतीनामित्यत्र इत्यखीय भाषयेति
बोद्धव्यम् ॥

• महानाटक रङ्गस्थलीस्य पात्रादीनामनुक्रमणिका ॥

मुख्यचयः ।

- दशरथः ऋषोऽध्याधिपतिः ।
 श्रीरामः दशरथस्य प्रथमात्मजः दशवदन निधनकारीच ।
 लक्ष्मणः दशरथस्य द्वितीयपुत्रः रामानुगतः ।
 शत्रुघ्नः दशरथस्य तृतीय तनयः ।
 भरतः दशरथस्य चतुर्थाङ्गजः ।
 परशुरामः ब्राह्मणैकः क्षत्रियकुलनाम्नकः ।
 जनकः मिथिलाधिपः ।
 मारीचः कल्पितस्वर्गमृगोराक्षसश्च ।
 रावणः दशवदनो लङ्का राजः सीतापहरकः ।
 कुम्भकर्णः रावणानुजः ।
 वाक्पी कपीन्द्रः ।
 सुग्रीवो रामसखः किष्किन्धाधिपश्च ।
 हनुमान् लङ्कादाहकः ।
 अङ्गदः वाक्पिपुत्रः श्रीरामदूतः ।
 विभीषणः रावणभ्राता ।
 सूत्रधारः नटस्थलीस्थः ।

सखीगणः ।

- सीता रामभार्या ।
 कौशल्या }
 केकयी } दशरथदाराः ।
 सुमित्रा }
 तारा सुग्रीवस्त्री ।
 मन्दोदरी रावणपत्नी ।
 हारमा विभीषणजाया ।

इति द्वित्र वैतालिक, मुनि, सारथि, सखीगण, एवं पौचक, गगरवासि, सेनाध्यक्ष, राक्षस, राक्षसी, सभासद, राजमंजि, दारि, यम, भिषक, दूत प्रभेदादि ।